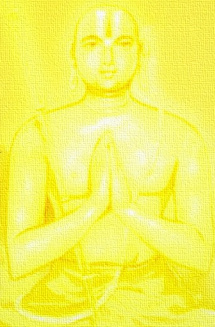


Amudhanaar's

SRI RAAMAANUJA NOOTRANDHAADHI

Kethandapatti Nallaan Chakravarthy
K.R. KRISHNASWAMI

Paduka Krupa
A & K Prakashana



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17. 3. 32

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DEDICATION

My aachaarya, His Holiness Srimad Andavan, completes the age of 70 years to-day, the 8th June 2005. The aachaarya has been rendering yeoman service to the community at large. I have great pleasure in dedicating this book 'Sri Raamaanuja Nootraandhadhi' to His Holiness on this happy occasion. It is indeed highly appropriate and opportune that this book which glorifies 'kainkaryam' to one's aachaarya is being dedicated to His Holiness - a humble dedication by one of his shishyas.

*Paarthiva, Vaikaashi
Thiruvaadhirai
(8 June 2005)*

K.R. Krishnaswami

The author is extremely thankful to Sri Sri H.H. Rangapriya Swamigal for his most appropriate foreword and the enlightening message contained therein.

FOREWORD

By His Holiness Sri Sri Rangapriya Mahadeshika Swamigal

श्री:

Srimathē Raamaanujaaya Nāmaḥ
Srimathē Nigamaantha Mahadesikaaya Nāmaḥ
Srimathē Srinivaasa Mahadeshikaaya Nāmaḥ
Sri Brahmathanthra Pārakaala Gurubhyō Nāmaḥ
Srimathē Sri Ranga Mahaayoginē Nāmaḥ

We welcome with Naarayana Smaranas this beautiful edition of Sree Raamaanuja Nootrandhaadhi adorned with the original text in Tamil, Kannada and English, as well as word-by-word meanings and explanatory notes in English. The author himself at the outset puts forth the salient features of the sacred work and its significance in our devotional literature. We commend this excellent work to all the members of the Srivaishnava fraternity, who have taken refuge in the Lotus-feet of Bhāgavaan Sri Raamaanujaacharya.

The author's acknowledgement to previous commentators on the text shows his honesty and humility. The Raamaanuja Nootrandhaadhi shines as the final part of the illustrious Dravida Divya Prabhandham and serves as a divine composition for recitation during the Utsava-outings of the Lord and the aacharyas.

These verses conjure up before our mind's eye the resplendent picture of the great aachaarya Bhagavaan Raamaanuja, his golden character, and his position as an aachaarya par excellence. They also served as an inspiration to later stothra-works such as : Yathiraja Vaibhavam, Yathiraja Prapatthi, and Yathiraja Bhajanam. The revered Vedantha Desika himself prays to God to qualify him to sing these verses.

The following are the qualifications of an aacharya, according to Sri Vedantha Desika :

1. An acharya should be an accomplished soul.
2. He should belong to a good tradition.
3. He should be firm-minded and be free from sins.
4. He should be a man of light and learning.
5. He should have seen the truth face-to-face.
6. He should be rooted in 'sattva guna'. He should be truthful in thought, word and deed.
7. He should be leading a saintly life as described in the shastras.
8. He should be free from ostentation, envy and jealousy.
9. He should have conquered the senses.
10. He should be an ocean of mercy.
11. He should have the closest and long-stretching relation with his disciple.
12. He should correct the disciple when the latter goes out of the way. He should remove the darkness of ignorance and destroy the sins in his disciple, thereby lifting him to the position of spiritual equality.
13. He should be considered by the disciple as God himself.
There is no god greater than such an acharya :

“ಆಚಾರ್ಯಾದಿಹ ದೇವತಾಂ ಸಮಧಿಕಾಂ ಅನ್ಯಾಂ ನ ಮನ್ಯಾಮಹೇ”

"aacharyaadiha devataam sámádhikaam anyaam namanyaamáhe"

Sree Raamaanuja, as portrayed in Nootrandhaadhi, was the home of all the above virtues. Though very soft towards the devotees of true religion, he was a terror to the followers of six heretic faiths, like the charvakas, whom he purified. He was free from all blemishes and a home of all that is good and golden.

Works on the life and works of the revered Raamaanuja can be counted on our fingers. The Raamaanuja Nootrandhaadhi was a contemporary work of Sri Raamaanuja, written by one who was one of the closest to him. The Raamaayana and Vishnu Sahasranama were recited in the presence of their heroes themselves, receiving their approval and blessings.

The same is the case with Raamaanuja Nootrandhaadhi. The authenticity of this blessed work is unquestionable. The Svethaasvathara Upanishad declares that he alone gets enlightenment [on the teaching of the Upanishads] who has the greatest devotion to the Lord and has the same devotion to the spiritual teacher.

Sri Raamaanuja was like a father, mother, son, friend, teacher, master, assets and even the very self to his disciples. His ability to lead his disciples to liberation is beautifully pictured in the following anecdote in his life :

'Once the child prodigy Raamaanuja was very eager to know from Lord Varadaraja Himself whether he would attain Moksha or not. He sent his heartfelt application of enquiry to the Lord Himself through his dearest devotee Thirukkacchi Nambi and, lo ! and behold, he received the following reply : "whether Raamaanuja gets liberation or not, is a different matter, but we assure liberation to all those who are recommended for salvation by Raamaanuja".'

In its faith and devotion to the aacharya, the Raamaanuja Nootrandhaadhi can be compared to the lyric Kanninun Shirutthaambu of Madhura Kavi, in which the poet praises the teacher Nammaazhwaar as being equal to God and even superior to God.

The "Gayathri" is hailed as the mother of Vedas, (Vedamaataa) and the greatest among the manthras : "Na Gayathrya samomanthrah". When chanted with devotion, 108 times, with an understanding of its meaning, it bestows all the fourfold goals of life. Same is the case with chanting of the Raamaanuja

Nootrandaadhi with 108 verses, and having the sacred name of Raamaanuja imprinted in every stanza of the lyric. It is highly praised as 'Prapanna Gayathri'.

The commentary of the author, Sri Nallaan Chakravathy Krishnaswami, inspiring this spirit in the hearts of devotees is undoubtedly a praiseworthy book. May it bring name and fame to the author like his other works for the glory of Sree Raamaanuja Darshanam and Sreevaishnava Dharma.

With Naarayana Smaranam

Sri Sri Rangapriya Sreeh

Sree Sree Astanga Yoga
Vijnana Mandiram

Ashada Shukla Ekadasi
17th July 2005

PREFACE

'Sri Raamaanuja Nootrandhaadhi by Thiruvarangatt-amudhanaar (Amudhanaar, to be short) is a very important book of hymns on Sri Raamaanuja forming the last composition in 4,000 Divya Prabhandham. One would do well to recall that just as Raamaayana was sung in the presence of Sri Raamaa Himself, this work also has had the distinction of being recited in front of Sri Raamaanuja, who in fact permitted it to be included under the Divya Prabhandham of Aazhwaars.

Unfortunately, we do not have many authentic works telling us about Sri Raamaanuja, and his unique and remarkable achievements, which changed the course of the lives of multitudes ; and woefully even poorer is the number written by contemporaries or near-contemporaries. Nootrandhaadi has the distinction of being written during his lifetime by someone who had become very close to him.

Sri Raamaanuja Nootrandhaadhi stands alongside 'Sri Kanninun Shirutthaambu' of Madhura Kavi Aazhwaar, both devoted to the undivided loyalty to an aachaarya by even consigning the Lord Himself to a corner ! While the former runs into 108 stanzas, the latter has a mere 11 stanzas. Just like Madhura Kavi who says that the perfect soul of Thirukkuruhoor (Sri Nammaazhwaar) is all that that is material and important in this world, so does Amudanaar proclaim that there is nothing beyond Sri Raamaanuja.

Amudanaar's Nootrandhaadhi has the name of Raamaanuja etched in each stanza and he has raised it to the level of Gaayathri - some people call it as 'Prapanna Gaayathri' - the third thanian has compared the Raamaanuja's name with Gaayathri (or Saavithri, meaning the same.)

Amudanaar has composed the Nootrandhaadhi in Kalitthurai Andhaadhi style. The picture painted about himself is not far from our own - caught in the web of material enjoyments etc. resulting in our negligence to ponder over 'here and hereafter'. Just as Sri Raamaanuja readily uplifted Amudanaar, there are aachaaryas even

to-day keenly waiting to help us to overcome the cycle of births and deaths by getting us sharanaagathi at the lotus feet of the Lord.

To enable the preference of the reader for the script he is most comfortable with the original text (moolam) has been given in three languages : Tamil, Kannada and English. The word-to-word meanings and explanations are provided in English. I have had recourse to refer to three important books on the subject : Pillai Lokachaarya's commentary as edited by Kandhā dai Thiruvēkataaachaary in Tamil (1889), Utthamoor Viraraaghavachaarya's book in Tamil (1975) and Mysore Andavan's book in Kannada (1959). As usual, I have drawn on the support from my wife, Smt. Vasanthi, in referring to relevant portions in Tamil books.

The DTP work has been ably handled by Ms. Sudha - I thank her and Sri S. Swaminathan of M/s. Sri Maruthi Graphics. My thanks are also due to Sri A. Sharada Prasad and Sri Kiran for timely printing and cover- design respectively.

K. R. Krishnaswami

INTRODUCTION

1. Nootrandhaadhi - Charama Prabhandham :

The devotional outpourings of the 12 aazhwaars go under the name of 'Naalaayira Divya Prabhandham'. The subject work by Amudanaar forms the last part of this collective work (Charama Prabhandham) and it has to its credit of being heard by the one on whom it was written thereby obtaining what may be termed 'a seal of approval'. Further this holy work was authorised to be included under Divya Prabhandham by Sri Raamaanuja himself. Vedantha Desika makes mention of the author and this work in his 'Prabhanda Saara' thus :

*.....mun, bhoosurarkōn thiruvarangatthamudanaarun
ponnadimēl andhaadhiyaaha pōtri peshiya nāl kalitthurai
nōotthettu paattum pizhaiyárávē yenakkarul shey pēnineeye !*

Here Vedantha Desika requests Sri Raamaanuja to bless him to be able to recite the Nootrandhaadhi regularly, without break. Such is the holiness of this work !

2. An Important Source Book :

Amongst the prominent source books on Sri Raamaanuja which provide an authentic picture of Sri Raamaanuja, there are only a few ! One can cite besides Nootrandhaadhi, Vedantha Desika's 'Yethiraaja Sapthathi' (74 slokas), Manavaala Maamuni's 'Yethiraaja Vimshathi' (21 slokas) and Váduhanambi's 'Yethiraaja Vaibhavam' (114 slokas). All the works eulogise Sri Raamaanuja's contribution in developing Vishistaadvaita Philosophy and Raamaanuja being described as 'samsthaapana aacharya' of the concept of Lord Srīman Naaraayana being the Supreme Lord and everything being subservient to Him.

3. Amudanaar, the Composer:

Amudanaar belonged to a family bearing the name 'Moongilkudi'. He was born under the star 'hastham' in the tamil month of Panguni, and the year of birth is not known.

He (as also his ancestors) served Lord Ranganaatha at Sri Rangam and his name Thiruvarangattamudanaar owes to this connection with Sri Rangam Temple.

He was well-versed in 'shastras' and 'Prabhandham' and deserved the prefix 'Ubhaya Vedanthin'. He came to be known as 'Peria Koil Nambi' and he had become a 'purohitha' for the temple wielding great influence amongst the people.

4. Initial Discord with Sri Raamaanuja :

Interestingly the period prior to his becoming a 'shishya' of Raamaanuja / Koorathaalwaan, there seems to have been some 'unwelcome vibes', between the two. To the chagrin of Sri Raamaanuja, Amudhanaar's position of being a purohita witnessed, or was interpreted as, interference in Raamaanuja's activities. It is said that The Lord Ranganaatha Himself appeared in a dream, to Raamaanuja and pleaded on behalf of Amudhanaar ! Raamaanuja was said to be preparing himself to leave Sri Rangam. However as he was thinking loudly of discussing the matter with his shishya Koorathaalwaan, Amudhanaar had come to (recognise and) realise the greatness of Sri Raamaanuja, whose fame was spreading far and wide. He came to Raamaanuja and sought to become his shishya, but the former asked his 'shishya' Koorathaalwaan to take charge of Amudhanaar and accept him as his 'shishya'.

As desired by Raamaanuja, Amudhanaar became wholeheartedly Koorathaalwaan's shishya. With time Koorathaalwaan prevailed upon Amudanaar to hand over the temple keys to Raamaanuja setting at rest the discord that had existed before.

5. Kálitthurai Style :

Amudhanaar has composed the nootrandhaadhi in Kálitthurai andhaadhi style. As in the case of any andhaadhi style the last word of the previous hymn becomes the first word of the succeeding hymn. For example – the last word of the previous hymn : Sholluminē (43) becomes the first word of the next hymn : Shollaar.....(44). This helps in memorising the text.

6. Reciting Nootrandhaadhi :

The style of reciting nootrandhaadhi calls for some practice and when sung properly it is quite appealing. As in the case of other Prabhandham works, this also calls for the help of a teacher.

It is the accepted practice of the 'bhaagavatha goshti' to sing Nootrandhaadi during 'Thirunakshathram' festivals of aazhwaars/aachaaryas and is the preferred prabhandham during Lord's outing (purappaadal / Thiruvedhi Uthsavam). In fact, the Prabhandha goshti leads the Lord while Veda goshti follows him from behind.

PRAPANNA GAYATHRI

Sri Raamaanuja Nootrandhaadhi comprising 108 hymns by Amudhanaar is deemed 'Prapanna Gayathri' calling for daily paaraayanam in one's life. This charama prabhandham (i.e. appearing last in Divya Prabhandham) containing the gist of teachings of the twelve aazhwaars has Raamaanuja's name imprinted in each pasuram or hymn - the holiness and great qualities of Raamaanuja had such a profound effect on Amudhanaar, his outpourings zeroed in on that 'thaaraka naama' which ought to have sounded like Gaayathri mantra to him. Gaayathri mantra must have been close to the heart of Raamaanuja who had mastered the core of all Vedas and Upanishads and it is therefore not inappropriate for Amudhanaar to raise the name of Raamaanuja to stand alongside Gaayathri : to the Lord Himself Gaayathri meant the best of poetry (Gaayathri Chandsaam aham : Gita : ch 10/25). Amudhanaar has expressed in his Nootrandhaadhi that Raamaanuja achieved whatever Raama and Krishna could not do viz. reforming vast groups of people to realise who the Supreme Lord was and what was their goal in life. Looking from that angle, the chanting of the name 'Raamaanuja' ought to bring immense benefits to the 'adhikaari' just like Gaayathri.

The term 'prapanna' presupposes that we are all subservient to the Lord having undergone sharanaagathi. The third 'thanian' talks about the power of uttering 'Raamaanuja' comparing well with Gaayathri (or Savithri, meaning the same). After all Gaayathri calls for one's intellect to be utilised for good deeds (Dhiyo Yōnah Prachōdhayaa aath) and so do the teachings of Raamaanuja inspire one to climb up the spiritual ladder.

THE NOOTRANDHAADHI AND KANNINUN SHIRUTTHAAMBU

There are three supreme examples of undivided loyalty to the aachaarya (bhaagavatha seshathva) and each one almost represents a 'yuga'. The first one from Threthaa yuga is none other than the celebrated relationship between Shatrugna-aalwaan and Bharatha-aalwaan, the former having taken the latter as his aachaarya ; the younger brother despite being aware of Sri Raama's loftiness could not see beyond Bharatha-aalwaan. He practised bhaagavatha seshathvam unfailingly.

Towards the end of the Dwaapara yuga, there appeared Madhura Kavi, who became a consummate shishya to Sri Nammaazhwaar. He wrote a mere 11 hymns, titled 'Kanninun Shirutthaaambu', which, due to its extraordinary message, has become a passport or entry gate for throwing open the delightful Prabhandham of Sri Nammaazhwaar's Thiruvoimozhi, described as Draavida Veda Saagaram. Madura Kavi declares in his Kanninun Shirutthaaambu -

naavinaal navittru inbam yezdhinēn, mēvinēn avan ponnadi

mezmeye I

thēvu mattrariyen Kuruhoor Nambi, paavi-ninnishai paadithirivanē"

(Reciting my aachaarya's name brings extreme joy to my tongue. I know no other god excepting him. By reciting his prabhandham, I fulfil my existence).

The composer of Nootrandhaadhi, who was a contemporary of Sri Raamaanuja (Kāli Yuga) echoes similar feelings in his hymns.

At one place Amudhanaar exclaims : My master Raamaanuja ! my heart melts thinking constantly about your noble qualities, my tongue keeps uttering loudly "O Raamaanuja ; while my terribly sinned hands clasp to show obeisance. My eyes crave to see you,....' Madura Kavi says in one of his hymns that his aachaarya's name is sweeter than that of the Lord Himself.

In Nootrandhaadhi Amudanaar demonstrates extreme subservience to his aachaarya (in total negligence of the Lord, as it were, in whom we do sharanaagathi).

HERETIC FAITHS

In many a hymn Amudanaar talks about the six heretic faiths (those rejecting commonly accepted concepts) vanquished by Sri Raamaanuja to establish firmly the most acceptable philosophic concept known as Vishistaadvaita, which adopted the samanvaya route retaining / accepting the essentials only, of schools in so far as they did not contradict the Brahma Soothras. One required to be extremely learned in Vedas, Upanishads, Ithihaasa, Divya Prabhandha, Aagamas etc., to be able to achieve such a 'samanvaya'.

The heretic schools were faiths like charvaakas, bauddhas, pashupathas, jains, saankhya, yoga which were refuted with detailed conclusions / commentary by Raamaanuja in his Sri Bhaashya. The second chapter of Sri Bhaashya, known as 'Avirodhaadhyaya' has dealt with these faiths.

THE PICTURE OF SRI RAAMAANUJA EMERGING FROM NOOTRANDHAADHI

Unalloyed devotion and an utter sense of disappointment for having wasted his life (like us) till realisation dawned on him through benevolence and proximity of Sri Raamaanuja, paraphrase the 108 hymns of Nootrandhaadhi. In hymn after hymn, he recounts the great qualities of Sri Raamaanuja in drawing him to the latter's lotus feet and expresses gratitude to him for having chosen such a lowly one for receiving his grace. The picture emerging from the 108 hymns is summarised below :

- 1) Amudanaar ascribes holiness to the name 'Raamaanuja' as being same as that of Gaayathri. He estimates Raamaanuja's achievements to rank higher than that of the Lord in the matter of changing people and making them aware that Sriman Naaraayana is the Supreme Lord and everything else is subservient to Him. The godmen, he says, considered Raamaanuja as their saviour and lodged him in their hearts as treasure, a foremost ascetic, a tapasvi.
- 2) Raamaanuja's influence on Amudanaar was so deep that the latter could not think of anything else but Raamaanuja's noble qualities like approachability, benevolence, compassion, coolness of mind etc.,
- 3) At some places Amudanaar feels that Raamaanuja is Lord Himself having come down with a mission, a torch-bearer of aazhwaar's Prabhandham, provider of a bhaashya for Bhagavadgita, a mahaathma, who lifted the Vedas from morass - an epoch-making effort to retrieve the glory of Vedas.
- 4) His generosity is comparable only to a dense rain-bearing cloud which yields rain without expecting any return.

- 5) Amudhanaar recalls Raamaanuja's close links with Nammaazhwar's Thiruvoimozhi for establishing bhakthi/prapatthi maarga and lauds his achievements in refuting the heretic faiths and establishment of the most acceptable Vedanthic concept of Vishistaadvaitha. He refers to Raamaanuja's incisive logic, keen intellect and adeptness which scored victories over adversaries.
- 6) Káli gets a rough treatment at the hands of Amudhanaar and he loses no opportunity to say that Káli was humbled by Raamaanuja through revival of 'dhaarmic path'.

Pánchaayudhas of the Lord find special mention and Amudhanaar reckons that all these divine weapons have taken a combined 'avataara' in the form of Sri Raamaanuja.

He warns Yama's (southern !) henchmen not to come anywhere near Raamaanuja's devotees who have a protective cover in the form of Sri Raamaanuja.

- 7) On the personal front, he recalls Raamaanuja lifting him out of the abyss of sins, terrible deeds and sensual pleasures. He talks about Koorathaalwaan and quotes from his work (sthavas).
- 8) He says his body parts and sense organs act involuntarily in chanting his name or doing obeisance to Sri Raamaanuja - eyes long to see him, hands clasp etc., etc.,
- 9) He refers to Sri Raamaanuja's generous quality of praising his own shishyas so that others could know their value - he had observed that not many realised how learned they were with religious practices (anushtaanam) and were capable of getting sharanaagathi for them just like himself.
- 10) 'So great is Raamaanuja that I do not have necessary qualifications like other poets to describe them - all the same these hymns composed by me, I hope, will be accepted as 'Uthama Stuthi' on "Raamaanuja" ' says Amudhanaar.



ನಯನ್ನರು ಪೇರಿನ್ಬೆಲ್ಲಾಮ್ ಪಟ್ಟದಿನಾಟಿ ನಣ್ಣಿನರಪಾಲ್,
ಶಯಮ್ ತರು ಕೀರ್ತಿ ಇರಾಮಾನುಜ ಮುನಿ ತಾಳಿಣ್ಣಮೇಲ್,
ಉಯರ್ನ್ದ ಗುಣತ್ತು ತ್ತಿರುವರ್ಜತ್ತಮುದೋಜುಗಮ್ ಅನ್ಬಾಲ್
ಇಯಮ್ಮುಮ್ ಕಲಿತುಟ್ಟಿ-ಅನ್ಬಾದಿ ಯೋದವಿಶೈ ನಣ್ಣಾಮೇ ! ||

நயன்தரு பேரின்பம் எல்லாம் பழுதின்றி நண்ணினர்பால்
சயந்துரு கிர்த்தி இராமானுச முனிதானிணை மேல்
உயர்ந்த குணத்துத் திருவரங்கத்து அமுது ஒங்கும் அன்பால்
இயம்பும் கலித் துறை அந்தாதி ஓத இசை நெஞ்சமே.

nayantharu pērinbamellaam pazhudinri nānninarpaal
all-pleasures-and-enjoyments-arising discarding that relating to those as trivial/
out of senses taking refuge in him

sháyántharu keerthi iraamaanujamuni thaalinaimel
bringing good name seer Sri Raamaanuja's on his two lotus feet

uyarnda gunatthu thiruvarangathamudhuongum, anbaal
the noble qualities Thiruvarangathamudhanaar's-rising-devotion

iyambum Kalitthurai andhaadhi odha ishai nenjamē
composed In 'Kalitthurai' the last word of to read give my
style the song forming the consent mind
first word of the next

This thanian ascribed to Veda Piraan Bhattar, addresses the heart (mind) prompting one to learn this nootrandhaadhi, composed in Kalitthurai andhaadhi style by Thiruvarangathamudhanaar – any andhaadhi style is distinguished by the pattern of the last word of the previous hymn becoming the first word of the succeeding hymn.

Stress is on discarding sensual enjoyments as they are accompanied by pain and to this end the nootrandhaadi hymns be learnt as they talk about the noble qualities of Sri Raamaanuja and Amudhanaar's utmost devotion to him. Giving up contact with those having demoniac qualities and seeking devotion in Sri Raamaanuja as the final goal, O my mind, you facilitated it – I greet you.

(ஐனி வன் குட்டி நமக்கு வய்யுருமானார் திருநாமத்தால்
முனி தந்த நூற்றெட்டுச் சாவித்திரி என்னும் நுண்பொருளை
கனி தந்த செஞ்சொற் கலித் துறை அந்தாதி பாடித் தந்தான்
புனிதன் திருவரங்கத் தமுதாகிய புண்ணியனே ||)

இனி என் குறை நமக்கு ? எம்பெருமானார் திருநாமத்தால்
முனி தந்த நூற்றெட்டுச் சாவித்திரி என்னும் நுண்பொருளை
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புனிதன் திருவரங்கத் தமுதாகிய புண்ணியனே.

<i>iniyengkurai</i>	<i>námákkemberumaanaar</i>	<i>thirunaamatthaal</i>
Is anything lacking in us,	Sri Raamaanuja's	(reciting) his name alone
<i>muni thandha</i>	<i>nootthettu</i>	<i>chhaaviththriyenru nunporulai</i>
bestowed by God	one hundred eight	known as Gayathri's core meaning
<i>kálithandha</i>	<i>shenjolkálitthurai</i>	<i>andhaadhi paadithandhaan</i>
presented by	melodious to the ear,	(i.e. the said) brought by him
the word power	in kalitthurai style	andhaadhi style to recite
<i>punidhan</i>	<i>thiruvarangatthamudaahiya</i>	<i>punṇiyanē</i>
the holy	known as Thiruvarangatthamudanaar	the holy/dharmic being.

The holy Gaayathri talks about the Supreme Lord in 'Aditya Mandala'. It is the sum and substance of all Vedas. It was first taught by the Lord to Brahma. It is also known as Saavithri. It elutriates our being and gets rid of all blemishes (doshas). Even those caught in the web of ignorance and the dark abyss, can hope to reform themselves through utterance of Gaayathri.

Here the reference is to the name of Sri Raamaanuja in Nootrandhaadhi which appears in all the hymns and Amudhanaar compares it with Gayathri and opines that it has the same power - the nootrandhaadhi, the thanian says, reveals the word power through recitation of Sri Raamaanuja's name. The melody of the composition owes to the Kalitthurai andhaadhi style (explained earlier).

The central message is one of Bhaagavatha seshathva, the extraordinary benefit one derives from doing 'kainkaryam' to a bhaagavatha.

ಶೊಲ್ಲಿನ್ ತೊಕ್ಕೈ ಕೊಣ್ಣು ಉನದಡಿಪ್ಪೋದುಕ್ಕು ತೊಣ್ಣು ಶೆಯ್ಯುಮ್,
ನಲ್ಲನ್ನೇತ್ತುಮ್ ಉನ್ ನಾಮಮಲ್ಲಾವೆನ್ ತನ್ ನಾವಿನುಳ್ಳೇ
ಅಲ್ಲಮ್ ಪಹಲುಮ್ ಅಮರುಮ್ ಪಡಿ ನಲ್ಲ, ಅಱುಶಮಯಮ್
ವೆಲ್ಲಮ್ ಪರಮ್ ! ಇರಾಮಾನುಶ ! ಈದನ್ ವಿಣ್ಣಪ್ಪಮೇ ||

ಸೊಲ್ಲಲಿನ್ ತೊಕ್ಕಾ ಕೊಂಡುನತಡಿಪ್ ಬೊತ್ತುಕ್ಕುತ್
ತೊಂಡು ಸೆಯ್ಯುಮ್ ನಲ್ಲನಪರೇತ್ತುಮ್ ಒನ್ ನಾಮಮೆಲ್ಲಾ
ಎನ್ನನ್ ನಾವಿನುಳ್ಳೇ
ಅಲ್ಲಮ್ ಪಹಲಮ್ ಅಮರಮ್ ಪಡಿ ನಲ್ಲ
ಅರುಷಮಯಮ್ ವೆಲ್ಲಮ್ ಪರಮವಿರಾಮಾನುಶ ಇತಿ ಎನ್
ವಿண்ணಪ್ಪಮೇ

<i>shollin thohai kondu unadhu adi pōdhukku thondu sheyyum</i>			
Taking-the-mass-of-words themselves		at-your-lotus-feet	doing-service-of-words
<i>nāll-anbar-yētrum unnaamamellaam yenthān naavinullē</i>			
noble-devotees (being) -praised		all your names	in my tongue
<i>allum pahalum amarumppādi nallhu arushamayum</i>			
day in and day out		to fix / establish (you) grant	6 faiths like Buddhism etc.
<i>vellum parama iraamaanuja ! idhu yen vinnappamē</i>			
driving out	the holiest	Sri Raamaanuja	this-indeed-is-my-prayer

In this 'thanian' the emphasis again is on recitation incessantly of Sri Raamanuja's name and the prayer is to Sri Raamaanuja to grant it. Oh ! Raamaanuja you vanquished all the six religious faiths prevailing during your time (those not conforming to Vedic concepts - Sri Raamaanuja had to use his ability of logic and astute use of words).

Sri Raamaanuja established Vishishtadvaita harmonising all types of Upanishadic texts (bheda, abheda and ghataka) in the face of different faiths, thereby providing a satisfactory concept of 'tattva traya' (Isvara, chetanas and achetanas).

The thanian says : You distinguished yourself as a holy being ; you grant us the good future of uttering your holy names and combine ourselves with holy beings like Amudhanaar throughout our lives. This is my earnest prayer.

In the first few hymns that follow, 'nootrandhaadhi' talks about aazhwaars / aacharyaas in just the same way as Vedanta Desika in his 'Prabhanda Saaram'.

Sri Raamaanuja Nootrandhaadhi

(Ode to Raamaanuja)

*பொ மன்னு மாகு பொருந்திய மார்பன் புகழ் மலிந்த
பா மன்னு மாபு நடிபவன்னுயர்ந்தவன், பல் கலையோர்
அமன்ன வந்த விராமநுசன் சரணாரவிந்தம்
நாம் மன்னி வாழ நெஞ்சே ! சோல்லுவோம் அவன்

||௧||

பூ மன்னு மாகு பொருந்திய மார்பன் புகழ் மலிந்த
பாமன்னு மாறன் அடி பணிந்து உயந்தவன், பல்

கலையோர்

தாம் மன்ன வந்த இராமநுசன் சரணாரவிந்தம்
நாம் மன்னி வாழ நெஞ்சே ! சோல்லுவோம் அவன்
நாமங்களே 1

poomannumaadhu
(for) Lotus-dwelling
Sri Mahalakshmi

porundhiyamaarban,
(the reason for) leaving it
and lodging Herself in
Sri Ranganatha's chest

puhazmalindha
since (He) has all the
the kalyaana
gunas (noble virtues)

paamannu
which through
Thiruvolmozhi

maaranadipaniindhu
celebrated in his hymns
(by taking refuge in the
Lord's holy feet)

uyarndhavan,
rose up (in
Vedanthis standing)

palkalaiyōr
in all shastras
and came to
take refuge

thaamanna-vāndha
manifested in this
world as

iraamaanuja
Sri Raamaanuja

charanaaravindam
(in) whose lotus feet

naam manni vaazha
we take refuge and
live happily

nenje !
Oh, my mind

sholluvom
(let's) recite

avan naamangalē
his names (I)

The Lord's Kalyaana gunas (noble qualities) prompted Sri Mahalakshmi to leave her lotus-abode and lodge Herself in His (Sri Ranganatha's) chest, the noblest and exquisite location, and Sri Nammaazhwaar sought pleasure in singing praises of those kalyana gunas ; and the vastly learned and distinguished in shastras (Vedas) viz. Sri Raamaanuja took refuge in Sri Nammaazhwaar's holy feet to fulfil azhwaar's mission as also his own life after 'manifesting' himself in this world – let us chant the name of that great Raamaanuja, also

known as Yethiraajar and Udayavar, and take refuge in him to fulfil our life's mission.

The emphasis is on the greatness of Sri Raamaanuja who is none other than the younger brother of Sri Rama whose avataaram was meant for providing refuge to the weak and helpless ; his achievements and his manifestation in this world to uplift the ordinary people who could follow his ideals and philosophy to fulfil their life's goal viz to desire and attain the Lord for which the medium is aachaarya. Amudhanaar has stressed right in the beginning the importance of taking refuge in aachaarya's feet and like Shatrugna, who took to Bharatha's feet, we should also enlist Sri Raamaanuja's holy feet for our upliftment.

கலார் பூழில் தன்ன ரங்கன் கமலப் பதங்கள்
கொஞ்சில்
கொள்ளா மனிசரை நீக்கி, குறையல் பிரான் அடிக்கீழ்
விள்ளாத அன்பன் இராமாநுசன் மிக்க சீலம் அல்லால்
உள்ளாது என் நெஞ்சு ; ஒன்று அறியேன், எனக்கு
உற்ற பேர் இயல்வே.

||2||

கள் ஆர் பொழில் தென் அரங்கன் கமலப் பதங்கள்
நெஞ்சில்
கொள்ளா மனிசரை நீக்கி, குறையல் பிரான் அடிக்கீழ்
விள்ளாத அன்பன் இராமாநுசன் மிக்க சீலம் அல்லால்
உள்ளாது என் நெஞ்சு ; ஒன்று அறியேன், எனக்கு
உற்ற பேர் இயல்வே. 2

kalloor poil thennarangan,
located-amidst-honey-streaming
gardens, Sri Ranganatha's

kamalapadhangal nenjil
lotus feet (those who do
not remember)

kolllamanisharaineengi,
leaving (them) aside

kuraiyil
not decreasing

piraanadikeez
in His lotus feet

villadhavanban
the incessant devotion

iraamaanujan
Sri Raamaanujan

mikkasheelamallaal
without that noble quality
of his

ulladhenneju,
my mind will not
think anything else

onrariyēnenakkuttra pēriyalvē (2)
I do not know how I derived this
good nature.

Casting aside those who do not care to remember Lord Ranganaatha who is located amidst honey-streaming fields in Srirangam, in whose Lotus Feet Sri Raamaanuja had eternal devotion ; my mind can think of nothing but Sri Raamaanuja's virtues – I do not know the reason for this kind of lucky happening to me !

This hymn is said to highlight Sri Raamaanuja's deep devotion to Thirumangai aazhwaar who brought into prominence all the 'sacred shrines' (divya deshas). Raamaanuja's devotees who are innumerable, owe their bhakthi to the qualities of sausheelya, compassion and greatness of Sri Raamaanuja.

பேரியல் நெஞ்சே ! அடி பணிந்தேன், உன்னை
பூரியரோடு உள்ள சுற்றம் புலர்த்தி பொருவு அரும் சீர்
ஆரியன் செம்மை இராமாநுசமுனிக்கு அன்பு செய்யும்
சீரிய பேறு உடையார் அடிக்கீழ் என்னைச்
||2||

பேர் இயல் நெஞ்சே ! அடி பணிந்தேன், உன்னை
பேய்ப் பிறவிப்
பூரியரோடு உள்ள சுற்றம் புலர்த்தி பொருவு அரும் சீர்
ஆரியன் செம்மை இராமாநுசமுனிக்கு அன்பு செய்யும்
சீரிய பேறு உடையார் அடிக்கீழ் என்னைச்
சேர்த்ததற்கே. 3

pēriyal nenjē *ādipaniindhēunnai*, *pēypiravi*
composed (is) my mind prostrating you, those born with demoniac
nature

pooriyarodulla *shuttram* *pulattri*, *poruvarum sheer*
evil-minded ones relation/connection snapping one with incomparable
qualities / character

aariyan *shemmai* *iraamaanuja munikkanbusheyyum*
one with good (and) honest (is that) Sri muni, to whom,
habits / practices behaviour Raamaanuja one doing service

sheeriya pērudēyaar *adikeez* *yennai chēttadharkay* (3)
alone is the supreme at their for having enlisted for me
goal - those great ones holy feet their company
thinking thus

I greet you my lofty mind for snapping connection from those with demoniac nature and for enlisting me for service at the feet of those great men who believed in the goal of having devotion to Sri Raamaanuja with noble conduct and easy approachability with his followers.

Amudhanaar's heart overcoming the fear of death through its subservience to Sri Raamaanuja is grateful for depositing it at the feet of bhaagavathaas.

ಎನ್ನೆಪ್ಪವಿಯಿಲಾರು ಪೊರುಳಾಕ್ಕಿ, ಮರುಳ್ ಶುರನ್ನ
ಮುನ್ನೈ ಪ್ಪಮವಿನೈ ವೇರಟತ್ತು ಉಱಿ ಮುದಲ್ವನೈಯೇ
ಪನ್ನ ಪ್ಪಞಿತವರಾಮಾನುಶನ್ ಪರನ್ ಪಾದಮುಮ್ ಎನ್
ಶನ್ನಿ ತ್ತರಿಕ್ಕ ವೈತ್ತಾನ್, ಎನ್ನಕ್ಕೇದುಮ್ ಶಿದೈವಿಲ್ಲೈಯೇ

||೪||

என்னைப் புவியில் ஒரு பொருள் ஆக்கி மருன் சுரந்த
முன்னைப் பழவினை வேர் அறுத்து ஊழிமுதல்வனையே
பன்னப்பணித்த இராமாநுசன் பரன் பாதமும் என்
சென்னித் தரிக்க வைத்தான் எனக்கு ஏதும் சிதைவு
இல்லையே. 4

<i>yennai</i> me	<i>bhuviyil</i> in this world	<i>poruḷaakki,</i> render into some material/use,	<i>maruḷ shuranddha</i> from beginningless time – the accumulated
<i>munnai pazhavinai</i> past-sins-arising-out of	<i>vēraratthu,</i> ignorance totally having been removed	<i>oozhi mudalvanai</i> one who always existed and the cause of time etc.	
<i>panna paṇittha</i> who can be known only through shastras,	<i>irraamaanujan paran</i> the holy Sri Raamaanuja's	<i>paadamumen</i> (his) holy feet (on) my	
<i>shenni dharikka vaitthaan</i> head placed with utmost happiness	<i>yenakkēdhum</i> to me, whatsoever	<i>shidai villayē</i> (4) no peril exists.	

Having established in my mind that the root, source or the cause for everything like TIME etc. is none other than Srīman Naaraayana, the great Sri Raamaanuja wrought out of me some material use, ensured that all my sins from beginningless time were removed without trace and also placed his holy feet on my head. That having happened how can any danger touch me at all.

Directly and through aazhwaars ensuring that all my sins are washed away and getting rid of 'My' and 'I' sense, Sri Raamaanuja chiselled out of me an eternal devotee to Sri Ranganatha, thanks to his teachings (upadesham).

வனக்ஷுத்ர ஶீலமிதமானுஷன் ஸு, ஷயேயகில்லா
மனக்ஷுத்ர மாந்தர் பழிகில் புஹழ் ; அவன் மனிய ஶீர்
தனக்ஷுத்ரவ்நரவன் திருநாமங்கள் அதுமன் ஸா
வனக்ஷுத்ரம் காணகில்லார் - பத்தி ஏய்ந்த இயல் விதன் ஸீர்

||3||

எனக்கு உற்ற செல்வம் இராமாநுசன் என்று
இசையகில்லா
மனக் குற்ற மாந்தர் பழிக்கில், புகழ் அவன்
மன்னிய சீர்
தனக்கு உற்ற அன்பர் அவன் திருநாமங்கள்
சாற்றும் என் பா
இனக் குற்றம் காணகில்லார் பத்தி ஏய்ந்த இயல் இது
என்றே. 5

<i>yenakuttra</i> To me given	<i>shelvan</i> the wealth	<i>iraamaanujanenru,</i> named Sri Raamaanujan	<i>ishayakilla</i> unimaginable
<i>manakkuttra</i> 'evil' being wished to him and disciples	<i>maandhar</i> (by) persons	<i>pazhikkilpuhaz,avan</i> (If they) criticise that will amount to praise	<i>manniyasheer</i> his patent noble qualities
<i>thanakkuttrvanbaravan</i> those who have respect for him	<i>thirunaamangal,</i> his noble names	<i>shaatrumenpaa</i> reciting in my	
<i>vinakuttra</i> songs, faults	<i>kaanahillaar,</i> would not see,	<i>pátthiyeinda</i> full of devotion	<i>iyalvidenrē</i> (5) accompanied with prapatthi, so thinking

One **not** thinking about the great wealth in the form of Sri Raamaanuja that has presented itself is one's shortcoming or deficiency (dosha). Those with such 'dosha', if they choose to criticise, it turns out to be an adornment, while those who praise the store-house of noble qualities as personified by Sri Raamaanuja and develop devotion to him, such ones will not see any iota of dosha in

my expression of prapatthi and chanting of his names which are charged with devotion (bhakthi).

ಇಯಲುಮ್ ಪೊರುಳುಮ್ ಇಶೈಯ ತೊಡುತ್ತು, ಈನ್ ಕವಿಹಳ್ಳುಲ್
ಮಯಲ್ ಕೊಣ್ಣ ವಾಝ್ತ್ತು ಮಿರಾಮಾನುಶನೈ, ಮದಿ ಇನ್ನೈಯಲ್
ಪಯಿಲುಮ್ ಕವಿಹಳ್ಳಲ್ ಪತ್ತಿ ಯಿಲ್ಲದವನ್ ಪಾವಿ ನೆಞ್ಞಾಲ್
ಮುಯಲ್ ಹಿನ್ ಆನನ್, ಅವನ್ ತನ್ ಪೆರುಞ್ಞೈ ಮೊಝಿನ್ನಿಡವೇ

||೬||

ಇಯಲೂಂ ಪೊರುಳೂಂ ಇಶಾಯತ್ ತೊಡುತ್ತು ಣನ್

ಕವಿಹಳ್ಳ ಅನ್ಬಾಲ್

ಮಯಲ್ ಕೊಣ್ಣ ವಾಝ್ತ್ತೂಂ ಇರಾಮಾನುಸನೇ ಮತಿ

ಇನ್ಮೆಯಾಲ್

ಪಯಿಲೂಂ ಕವಿಹಳ್ಳಿಲ್ ಪತ್ತಿ ಇಲ್ಲದಾಱ ಣನ್ ಬಾವಿ ನೆಞ್ಞಾಲ್
ಮುಯಲ್ ಕಿನ್ಱನನ್ ಅವನ್ ತನ್ ಪೆರುಞ್ ಕಿಠ್ತ್ತಿ

ಮೊಝಿನ್ನಿಡವೇ. 6

<i>iyalum</i> words	<i>porulum</i> meanings	<i>ishaihoduutthu,</i> well-composed,	<i>een kavikal anbaal</i> poets 'manifesting' to create/sing divya prabhandham with devotion
<i>mayalkonda</i> describing	<i>vaazttum iramaanujanai,</i> praises glorifying Sri Raamaanuja	<i>madhi-inmaiyaal</i> lacking in wisdom	
<i>payilum kavihalil</i> describing in hymns	<i>patthi illaadha</i> having no devotion	<i>yenpaavinenjaal</i> of sinned mind	
<i>muyal hinranan,</i> (I) have started	<i>avantthan perum keerthi</i> that Raamaanuja's great fame	<i>mozhindhidavē</i> to narrate	(6)

Even though devoid of great wisdom, I have started singing hymns on the greatness of Sri Raamaanuja in the same fashion as the distinguished poets who composed extraordinary poems with great devotion and utmost aptness that are simply exquisite. Despite lacking in ability, the fact I have started singing praises shows my senselessness but extraordinary interest all the same.

The distinguished poets referred to here are said to include such greats as Paraashara Bhattar, Mudaliaandaan, Thirukuruhai Piraan Pillaan, Embaar, Somaajiandaan and the like. They are known for their contributions towards spreading the message of holy

Prabhandham. I have experienced Emberumaanaar's (Sri Raamaanuja's) noble qualities and I am now rid of blind belief, and I am keen to offer "Vaachaa Kainkaryam".

*மொழியை க்ஷதக்ஷம் பீரும் புஹழான், வாஜ்ஜ மூக்யஸம்மாஹ்
கூழியை க்ஷதக்ஷம் நம் கூரத்தாழ்வான் சரண் கூடியபின்
பழியை க்ஷதக்ஷம் இராமானுசன் புஹழாடி யல்லா
வழியை க்ஷதக்ஷம், எனக்கினி யாதும் வரத்தம்மன் ஸீ

||2||

மொழியைக் கடக்கும் பெரும் புகழான், வஞ்ச
முக்குறும்பு ஆம்
குழியைக் கடக்கும் நம் கூரத்தாழ்வான் சரண் கூடியபின்
பழியைக் கடத்தும் இராமானுசன் புகழ் பாடி அல்லா
வழியைக் கடத்தல் எனக்கு இனி யாதும் வருத்தம்
அன்றே. 7

mozhiyai kadakkum perum puhazaan, vanja mukkurumbaam
words cannot describe the lofty greatness the big three types
of causes

kuzhiyai kadakkum nām koorthaazhwaan sharan koodiya pin
(in to) crater (that I have our Koorathaazhwaan's after taking refuge at
fallen into) despite which his feet

pazhiyai kadatthum irraamaanujan puhaz paadi, allaa
all the sins getting Sri Raamaanuja's on singing about other
extinguished his great qualities

vāzhiyai kadatthal yenekkini yaadhūm varutthamanrē (7)
(that is) the opposing route to me, nothing no great labour / effort
having been abjured whatsoever, in future is called for.

Having fallen at the feet of Sri Kooratthaazhwaan, my master, who is beyond description in words and who is beyond the three assets/ causes contributing to self-deception and ego viz. knowledge, money and family name, and singing great qualities of Sri Raamaanuja / giving up all ways opposed to the personality, I do not have to put in any great effort in my future life. And all my defects will disappear.

The reference here is to the all important contribution of Kooratthaazhwaan towards Sribhashya, the celebrated commentary

of Sri Raamaanuja on Brahma Soothras. Both had seen Bodhayana Vritthi at Kashmir which had to be parted with. It was Kooratthaazhwaan's photographic memory which helped Sri Raamaanuja to complete the Sri Bhaashyam.

ವರುತ್ತುಮ್ ಪುಱಿವಿರಳ್ ಮಾಟ್ರ, ಎಮ್ ಪೊಯ್ಹೈ ಪಿರಾನ್ ಮಱೈಯಿನ್
ಕುರುತ್ತಿನ್ ಪೊರುಳೈಯುಮ್ ಶೆನ್ನಮಿಱ್ ತನ್ನೈಯುಮ್ ಕೂಟೈ, ಒನ್
ತಿರಿತ್ತನ್ ಘಿರಿತ್ತ ತಿರುವಿಳಕ್ಕೈತ್ತನ್ ತಿರುವುಳತ್ತೇ
ಇರುತ್ತುಮ್ ಪರಮನ್, ಇರಾಮಾನುಜನ್ ಎಮ್ಮಿಱೈಯವನೇ ||೮||

ವರುತ್ತುಮ್ ಪುರ ಇರುಳ್ ಮಾற்ற, ಎನ್ ಪೊಯ್ಹೈ ಪಿರಾನ್
ಮಱೈಯಿನ್
ಕುರುತ್ತಿನ್ ಪೊರುಳೈಯುಮ್ ಶೆನ್ನಮಿಱ್ ತನ್ನೈಯುಮ್ ಕೂಟೈ
ಒನ್
ತಿರಿತ್ತನ್ ಅನ್ನು ಂಗಿತ್ತ ತಿರುವಿಳಕ್ಕೈತ್ತನ್ ತನ್ ತಿರುವುಳ್ಳತ್ತೇ
ಇರುತ್ತುಮ್ ಪರಮನ್, ಇರಾಮಾನುಜನ್ ಎನ್ ಇಱೈಯವನೇ 8

<i>varutthum</i>	<i>puravirul maatra</i>	<i>yem poigai piraan mārāiyin</i>
causing grief	the ignorance (related to worldly things)	our master Poigai aazhwaar's vedanthic contributions
	being driven away	

<i>kurutthin</i>	<i>porulaiyum shenthamiz - thanneyum kootti, onra</i>
embedded	core meanings combining the tamil language (into) one

<i>thirithu anru erittha thiruvilakkai</i>	<i>thanthiru ullatthē</i>
kindling the wick in the lamp	in his heart

<i>yirutthum pāraman</i>	<i>iraamaanuja</i>	<i>yemmiraiavanē</i> (8)
shine permanently the greatness (for it)	Sri Raamaanuja (has)	as our master

Driving out the ignorance arising out of external temptations, our, the first-ever seer, Poigai aazhwaar combined the lofty upanishadic meanings into beautiful language and kindled it into a lamp - our great master, Sri Raamaanuja, rendered it to burn brighter and ensured its permanent glitter / brilliance.

From now on Amudhanaar talks about the aazhwaars whose Prabhandham got well established in the heart of Sri Raamaanuja and contributed to the development of his concepts like

Sharanaagathi. Amudhanaar opines that once he has got the thiruvadi sambhandham of aazhwaar he has no worry whatsoever.

ಇಟ್ಟಿವನ್ನಕ್ಕುಣಮ್ ಇದಯತ್ತಿರುಳ್ ಕೆಡ, ಇಾನಮನ್ನುಮ್
ನಿಟ್ಟಿ ವಿಳಕ್ಕತ್ತಿಯ ಪೂದ ತಿರುವಡಿ ತ್ತಳ್ ಹಳ್, ನೆಣ್ಣತ್ತು
ಉಟ್ಟಿಯ ವೈತ್ತಳುಮ್ ಇರಾಮಾನುಶನ್ ಪುಹಳ್ಳೋದುಮ್ ನಲ್ಲೋರ್
ಮಟ್ಟಿಯಿನ್ನಕ್ಕತ್ತು, ಇನ್ನ ಮಣ್ಣಹತ್ತೇ ಮನ್ನ ವೈಪ್ಪವರೇ ||೯||

ಇರೈವನೈಕ ಕಾಣುಮ್ ಇತಯತ್ತು ಇರುಳ್ ಕೆಡ ಞಾನಮ್
ಂನ್ನಮ್
ನಿರೈ ವಿಳಕ್ಕತ್ತು ಎற்றಿಯ ಪೂದ ತಿರುವಡಿ ತಾಳಗಳು ನೆಣ್ಣಕ್ಕತ್ತು
ಁರೈಯ ವೈತ್ತು ಆಱುಮ್ ಇರಾಮಾನುಶನ್ ಪುಹಳ್ಳು ಓತುಮ್
ನಲ್ಲೋರ್
ಮರೈಯಿನೈಕ ಕಾತ್ತು ಇಂತ ಮಣ್ಣಹತ್ತೇ ಮನ್ನ
ವೈಪ್ಪವರೇ. 9

<i>irai vanaikkaanum</i> To see the Supreme Lord	<i>idayatthirulkeda,</i> removing the ignorance which is masking the mind	<i>jnaanamennum</i> the knowledge in the form of
<i>nirai vilakkethiya</i> a full lamp being lit	<i>poodhatthiruvadithaalgal,</i> the lotus feet of Poodath aazhwaar	<i>nenja</i> in his mind
<i>tthuraivaitthaalum</i> enabling permanent experience	<i>iraamaanujan</i> Sri Raamaanuja's	<i>puhaz</i> noble virtues
	<i>odhum</i> constantly thinking	<i>nallor</i> great men
<i>márai</i> Vedas	<i>inaikkaatthu</i> protected	<i>indha manṇahátthe</i> in this vast land
	<i>manna vyppavarē</i> (9) (they) establish firmly	

The means to see the Supreme Lord is our mind, the obstacle for which is dark ignorance pervading our heart. In order to overcome this obstacle Sri Raamaanuja installed firmly in his heart Poodath aazhwaar who gave us the second Thiruvandaadhi ; those great men who applauded the great virtues of Sri Raamaanuja have preserved and protected the Vedas.

The aazhwaar referred has lit the lamp of 'Parajnaana', and whose 'thiruvadi' adorned Sri Raamaanuja's heart ; Sri Raamaanuja's noble qualities were applauded by great Vedic scholars.

மனியு பீரெருஃ மாண்பின், கோவலுஃ மா மலராஃ
 தன்னோடும் ஆயனைக் கண்டமை காட்டும்
 பொன் அடி போற்றும் இராமாநுசற்கு
 அன்பு பூண்டவர் தாள்
 சென்னியில் சூடும் திருவுடையார் என்றும் சீரியரே. ||௧௦||

மன்னிய பேர் இருள் மாண்டபின், கோவலுள்
 மா மலராள்
 தன்னொடும் ஆயனைக் கண்டமை காட்டும்
 தமிழ்த் தலைவன்
 பொன் அடி போற்றும் இராமாநுசற்கு
 அன்பு பூண்டவர் தாள்
 சென்னியில் சூடும் திருவுடையார் என்றும் சீரியரே.
10

<i>mánniya</i>	<i>pērirul</i>	<i>maandapin</i>	<i>kovalul</i>	<i>maamalaraal</i>
The well-	stark	once it was	in	Sri Mahalakshmi
entrenched	darkness	rid off	Tirukkovaalur	

<i>thánnodu</i>	<i>maayanaiikkándamai kaattum</i>	<i>tamiz thalaivan</i>
being in company	the Lord was seen, it brings	the first seer in Tamil
with	to light	viz. Pēy aazhwaar

<i>ponnaḍi</i>	<i>potthum</i>	<i>iraamaanujarku</i>	<i>ánbu poondavarthaal</i>
his beautiful	described	by Sri Raamaanuja	(in him) those who have
feet			greatest devotion

<i>shenneyil</i>	<i>shoodum</i>	<i>thiru udaiyaar</i>	<i>enrum</i>	<i>sheeriyarē</i> (10)
on the head	wearing	fortunate-ones	for ever	become wealthy

The one who drove out the ignorance hitherto not got rid of by anyone, who described the happy occurrence of seeing the 'Lord in company with Sri Mahalakshmi', he happens to be the first among the tamil-speaking seers (through his prabhandham starting thus : Thirukkānden Naraayānane Kandēn. This hymn is reminiscent of Thiruppaan aazhwaar's 'Amalanaadhi Piraan'. Sri Raamaanuja had deepest devotion towards Thiruppaan aazhwaar) and his holy feet were praised by Sri Raamaanuja - those who bedeck themselves with Sri Raamaanuja's holy feet on their head are really 'rich' and will always remain so.

Pēy aazhwaar's 100 hymns (Thiruvandhaadhi) are referred here. "maayanai" here stands for the miracle-actions of Trivikrama and Krishna during their avataaras.

ಶೀರಿಯ ನಾನ್ಮಱೈ ಚೆಪ್ಪೊರುಳ್, ಶೆನ್ನಮಿಱಾಲಳಿತ್ತ
ಪಾರಿಯಲುಮ್ ಪುಹಳ್ ಪಾಣ್ ಪೆರುಮಾಳ್, ಶರಣಾಮ್ ಪದುಮ
ತುರಿಯಲ್ ಶೆನ್ನಿ ಇರಾಮಾನುಶನ್-ತನ್ನೆ ಚುಪ್ಪವಳ್-ತಮ್
ಕಾರಿಯ ವಣೈ, ಎನ್ನಾಲ್ ಶೆಯ್ಯೋನಾದಿಕ್ಕಡಲಿಡತ್ತೇ ||೧೧||

ಶೀರಿಯ ನಾನ್ಮಱೈ ಚೆಪ್ಪೊರುಳ್, ಶೆನ್ನಮಿಱಾಲಳಿತ್ತ
ಪಾರಿಯಲುಮ್ ಪುಹಳ್ ಪಾಣ್ ಪೆರುಮಾಳ್, ಶರಣಾಮ್ ಪದುಮ
ತುರಿಯಲ್ ಶೆನ್ನಿ ಇರಾಮಾನುಶನ್-ತನ್ನೆ ಚುಪ್ಪವಳ್-ತಮ್
ಕಾರಿಯ ವಣೈ, ಎನ್ನಾಲ್ ಶೆಯ್ಯೋನಾದಿಕ್ಕಡಲಿಡತ್ತೇ ||೧೧||

sheeriya naanmarai shemporul, shendamizaal alittha
The significant meanings of the 4 Vedas in beautiful Tamil hymns composed

paariyalum puház paanperumaal, sharanaampadharma
permanent name great Thiruppaan aazhwaar, (from) lotus-like feet
in this world

thaariyal shenni iraamaanujan thánnai shaarndavar thám
adorned in his head, Sri Raamaanuja whoever takes (him) as refuge

kaariya váṇmai ennaal shollōṇaadh ikkadaliḍatthē (11)
the effect of his conduct, by me to narrate here, in this ocean
surrounded land, is just not possible

The one who brought home in the beautiful Tamil language the exquisitely great meanings embedded in the four Vedas and whose fame has spread far and wide in this world, namely, Thiruppaan aazhwar, has his lotus feet adorning the head of Sri Raamaanuja – those great ones who take refuge in Sri Raamaanuja, have a unique quality ; I cannot at all describe the effect of the greatness or the influence it has in this ocean-surrounded landmass.

Thiruppaan Azhwaar's contribution to Tamil Vedas is a mere eleven hymns, their depth of meanings is without compare . he gave us

"AMALANAADHI PIRAAAN" glorifying both Lord Ranganatha and Lord Srinivasa. The two last hymns viz. 'aalamamarathinilaimēl....' and 'Kondal Vannanai...' are sung in the evening during Shaatrumarai.

The famous episode related to Sri Thiruppaan aazhwar who never entered Sri Ranganatha's temple and the temple-priest having been ordered by the Lord to carry him on his shoulders and bring to Him is remembered here. Sri Raamaanuja had pined that he could not bedeck himself with the garland of Thiruppaan aazhwaar's lotus feet.

ಇಡಮ್ ಕೊಂಡ ಕೀರ್ತಿ ಮಝಿಶೈಕ್ಕಿರಾವನ್, ಇನೈಯದಿಪ್ಪೊಡು
ಅಡುಂಗುಮಿದಯತ್ತಿ ರಾಮಾನುಶನ್, ಅಮ್ ಪೊಳ್ ಪಾದಮನ್ ಟುಮ್
ಕಡಮ್ ಕೊಂಡ ಟೈಞ್ಜುಮ್ ತಿರು ಮುನಿವರ್ಕ್ಕನ್ ಟೈ ಕ್ಕಾದಲ್ ಶೆಯ್ಯಾ
ತ್ತಡಮ್ ಕೊಂಡ ಞಾನಿಯರ್ಕ್ಕೇ, ಅಡಿಯೇನನ್ನು ಶೆಯ್ ವದುವೇ

||12||

ಇದಮ್ ಕೊಂಡ ಕೀರ್ತ್ತಿ ಮಝಿಶಾಕ್ಕೆ ಇರೈವನ್ ಇಣೈಅಡಿಪ್
ಪೊತ್ತು
ಅಡುಂಗುಮ್ ಇದಯತ್ತು ಇರಾಮಾನುಶನ್ ಅಮ್ ಪೊಳ್ ಪಾದಮ್ ಎನ್ನುರ್ದುಮ್
ಕಡಮ್ಕೊಂಡು ಇರೈಞ್ಜುಮ್ ತಿರುಮುನಿವರ್ಕ್ಕು ಅನ್ನಿ ಕಾತಲ್
ಸೆಯ್ಯಾತ್
ತ್ತಿಡಮ್ ಕೊಂಡು ಞಾನಿಯರ್ಕ್ಕೇ ಅಡಿಯೇನ್ ಅನ್ಬು ಸೆಯ್ಯವತ್ತುವೇ.

12

iḍam koṇḍa
extending all
over the world

keerthi mazhishaikkiraiavan
(is) Thirumazhisai piraan's
greatness

inaiyadippōdhu
with the two feet
matching each other

aḍuṅgum idayatth
containing mind/heart

iraamaanujan
Sri Raamaanuja's

ampor
uniquely
beautiful

paadamenrum
holy feet

kaḍam koṇḍirainjum thirumunivarku anri kaadhalsheyayā
fully recognising that it the celebrated great man (whom) always remembering
is the refuge

tthiḍam koṇḍa jnaaniyarkay,
with determined exclusively to those
mind with knowledge

aḍiyen
(me I)

anbu shaivadhuvē (12)
me becoming attached
as bhaktha

The holy feet of the world famous Thirumazhisai aazhwaar have lodged themselves in Sri Raamaanuja's heart's-chamber and the latter's holy

golden feet are the ultimate goal of those with devotion who think that they (the feet) are the greatest wealth;- excepting with such greatmen I shall not have devotion to anyone else.

Thirumazhisai aazhwaar's hymns glorifying the Supreme Lord Sriman Naaraayana are remembered here. Significantly this aazhwaar who was a devotee of Shiva initially undergoes change and realises that Sriman Naaraayana is supreme – this aspect he has highlighted in his hymns.

ಶೆಯ್ಯಮ್ ಪಶುನ್ ಪಶುನ್ ಪಶುನ್ ಮಾಲೈಯಮ್, ಶೆಂದமிழಲ್
ಪೆಯ್ಯಮ್ ಮಳ್ಳೈತ್ತமிழ್ ಮಾಲೈಯಮ್, ಪೇರಾದ ಶೀರರಜತ್ತು
ಐಯನ್ ಕೃಷ್ಣಾಯಮ್ ಪರನ್ ತಾಳನ್ ಆದರಿಯಾ
ಮೆಯ್ಯನ್, ಇರಾಮಾನುಶನ್ ಶರಣೇ ಗತಿ ವೇಳಿನಕ್ಕೇ

||13||

ಸெய್ಯುಮ್ ಪಶುನ್ ತುಲಾವತ್ தொழில் மாலையும் செந்தமிழில்
பெய்யும் மறைத் தமிழ் மாலையும் பேராத சீர் அரங்கத்து
ஐயன் கழற்கு அணியும் பரன் தாள் அன்றி ஆதரியா
மெய்யன் இராமானுசன் சரணே கதி வேறு எனக்கே

13

sheyyum
composed /
constructed

pashun
(with) unwithered

thulavatthozil,
Thulasi leaves

shendamizh
Tamil

peyyum mārāitthamiz maalaiyum, pēraadha sheer arangatth
resulting garland - in Tamil, vying with noble virtues Srirangam's
with Vedas

ayyan kázarkku aṇiyum paran thaalanri aadhariyaa
the Lord's feet adorning the holy his feet only and desiring
(Thondarippodi aazhwaar) nothing else

meyyan, iraamaanujan sharanē gáthi vēru yenakkē(13)
the noble, Sri Raamaanuja's (his) holy feet unique goal me, that who
that should be attained is different

Thondaradipodi aazhwaar wove a garland of Tamil hymns out of thulasi grown by himself in his own garden ; these hymns, equivalent to the Vedas, were placed at the feet of the Lord at Srirangam (Arangam). The Lotus feet of the noble Sri Raamaanuja who desired nothing else but the aazhwaar's feet form my supreme goal.

Thondarāḍipodi aazhwaar's 'Thirupalliyezuchhi' is sung daily to 'wake up' the Lord just like 'Venkatesha Suprabhaatham' for the Lord Srinivaasa. His other work 'Thirumaalai' is musical and propounds philosophic aspects with great appeal.

ಕತಿಕು ಪದರಿ, ವೆಮ್ ಕಾನಮುಮ್ ಕಲ್ಲುಮ್ ಕಡಲುಮಲ್ಲಾಮ್
ಕೊದಿಕ್ಕು ತ್ತವಮ್ ಶೆಯ್ಯುಮ್ ಕೊಳ್ ಹೈಯತ್ತೇನ್, ಕೊಲ್ ಕಾವಲನ್ ಶೋಲ್
ಪದಿಕ್ಕುಮ್ ಕಲೈಕ್ಕವಿ ಪಾಡುಮ್ ಪೆರಿಯವರ್ ಪಾದಜ್ಜೇ
ತುಡಿಕ್ಕುಮ್ ಪರಮನ್, ಇರಾಮಾನುಶನ್ ಎನ್ನೈ ಚೋರ್ವಿಲನೇ ||14||

ಕತಿಕ್ಕುಪ್ ಪಠರಿ ವೆಮ್ ಕಾನಮುಮ್ ಕಲ್ಲುಮ್ ಕಡಲುಮಲ್ಲಾಮ್
ಕೊದಿಕ್ಕು ತ್ತವಮ್ ಶೆಯ್ಯುಮ್ ಕೊಳ್ ಹೈಯತ್ತೇನ್, ಕೊಲ್ ಕಾವಲನ್ ಶೋಲ್
ಕೊಳ್ಳಿಕಾವಲನ್ ಶೋಲ್
ಪತಿಕ್ಕುಮ್ ಕಲೈಕ್ಕವಿ ಪಾಡುಮ್ ಪೆರಿಯವರ್ ಪಾದಜ್ಜೇ
ತುಡಿಕ್ಕುಮ್ ಪರಮನ್ ಇರಾಮಾನುಶನ್ ಎನ್ನೈ ಚೋರ್ವಿಲನೇ 14

kadhikku ppādhāri, vemkaanamum kāllum kaḍalumellaam
To reach the goal / being in the sizzling forest mountains in oceans entire
enthusiastic standing

kodhikkathavam sheyyum kolḷhaiyatthēn, kollikaavalan shol
body burning as it were nature I gave up, Kulashekara sayings
aazhwaar's

pādhikkum, kālaiikkavi pādum periyavar pādhangalē
embedded shaastra's singing mahaathmaas their holy feet only
hymns

thudhikkum paraman, iraamaanujan yennai cchorvilanē (14)
reciting the noblest Sri Raamaanuja me will not leave

The embedded meanings in Kulashekara aazhwaar's prabhandham appear as translation of 'shaastric' texts. I shall not leave Sri Raamaanuja who worships the holy feet of those singing the aazhwaar's prabhandham. Therefore having found my refuge I need not make any effort to attain my goal by doing severe penance in the scorching forests, mountains and oceans, thereby reducing my body to nothing.

Kulasekhara aazhwaar has gifted us 'Perumaal Thirumozhi' glorifying the multi-faceted greatness of the Lord in the 'Raamaavataara'.

His devotion to the Lord and His devotees leaves one breathless. He wished to be 'linked' to the Thirumalai, even if it meant to be any small thing : "Yēdhēnoom aavēney....." so entreats the aazhwaar.

தேராத காதல் ஸேஷுழிப்பால், தேலு மாலு டன் டும
பாராதவனே பல்லாண்டு காப்பிடும், பாண்டியன் தான்
பேராத உள்ளத்து இராமாநுசன் தன் பிறங்கிய சீர்
சாரா மனிசரைச் சேரேன் எனக்கு என்ன தாழ்வு இனியே ? 15

||15||

சோராத காதல் பெருஞ் சுழிப்பால் தொல்லை மாலை ஒன்றும்
பாராது அவனைப் பல்லாண்டு என்று காப்பிடும்
பான்மையன் தான்
பேராத உள்ளத்து இராமாநுசன் தன் பிறங்கிய சீர்
சாரா மனிசரைச் சேரேன் எனக்கு என்ன தாழ்வு இனியே ? 15

shōraadhakaoadhal perum shuyippaal, thollai maalai onrum
(having) got into into a big whirlpool, not propounding even a bit about

paaradhavanai pallaandenru kaappidum paanmaiyaṇ thaal
Lord's nature 'Long live' (Glory that kind of nature viz. holy feet
be unto you) Peri aazhwaar
one having

pēraadha ullatthu iraamaanujan thān pirangiya sheer
having inseparable Sri Raamaanuja's great noble
mind qualities

shaaraa manisharai cchērēn, yenakkenna thaazviniyē (15)
not getting what persons shall not allow what do I lack after this
one wanted to to join happening
experience

Absorbed in 'never-reducing' whirlpool of love, not propounding anything about the Reality viz Isvara, the Lord, Periaazhwaar considered that singing pallaandu (glory be unto the Lord) as his natural trait ; and Sri Raamaanuja always bore him in his heart. I shall never join those who do not like to experience Sri Raamaanuja's feet. Having such a determined bent of mind, do I feel need for or lack anything ?

Also known as 'Vishnu chitthan', Sri Periaazhwaar glorified the Lord in both 'Raama' as also 'Krishna' avataaras in his Thirumozhi. His assuming the role of Yashoda, and fondling / playing with the baby Krishna is very famous and often compared with the texts in Srimad Bhaagavatha.

தாழ்வ ன் று ம் ள் ளு தாழ்ந்து, தலமுமுதும் கலியே
 ஸ்ரீராமன் னாள் வந்தவன் காண்மின் அரங்கர் மௌலி
 சூழ்கின் ன மாலையி டு டு கீடுதவன் தோல் அருளால்
 வாழ்கின் ன வயல், இராமானுசன் னன் னு மா முனியே

||16||

தாழ்வு ஓன்று இல்லா மறை தாழ்ந்து தலமுமுதும் கலியே
 ஆள்கின்ற நாள் வந்து அளித்தவன் காண்மின் அரங்கர் மௌலி
 சூழ்கின்ற மாலையைச் சூடிக் கொடுத்தவன் தோல் அருளால்
 வாழ்கின்ற வள்ளல் இராமானுசன் என்னும் மா முனியே 16

thaazvu onru illaa marai thaazhndu thálámuzhudhum káliyē
 (when) the faultless Vedas saw a downtrend, in the whole world the KALI

aalhinranaal vándhu alitthavan kaanmin, órangar mouli
 the time he took protected him Sri Ranganaatha's
 was ruling 'avataara' here isn't it ? head-

shoozhinra maaleyai shoodhikodutthaval thollarulaal
 -adoming-garland having worn on Her head with Her natural
 once and then presented to grace
 the Lord (Sri Andaal)

vaazhinra valal, iramaanujanennum maamuniyē (16)
 came the benevolent (named) Sri Raamaanuja the great seer

Sri Raamaanuja owed his life/existence to the grace of Sri Andaal, the girl poet who (was wont) to wear the Thulasi garland Herself first and then offer it to Sri Ranganaatha. When the Vedas suffered a fall in importance due to the world being ruled by Káli alone, Sri Raamaanuja, the benevolent, appeared on the scene and protected the Vedas. He (Sri Raamaanuja) wore the garland on his head after it had adorned the Lord Sri Ranganaatha.

Known as 'Shoodi Koduttha naacchiyaar', Andal is none other than Bhodevi Herself. When there was unrest due to evil elements lifting their heads in the world, Sri Andaal took 'avataaram' : she appeared

as a small child in the Thulasi garden of Peri aazhwaar and inbibed all the puraanic episodes from her foster-father. She gave us the rare gift viz Thiruppavai which is a garland of Vishistadvaitic concepts, and highlights the need for undergoing sharanaagathi to attain the Lord.

ಮುನಿಯಾರ್ ತುಯರಙ್ಗಲ್ ಮುಂದಿಲುಮ್, ಇನ್ನಙ್ಗಲ್ ಮೊಯ್ ತ್ತಡಿನುಮ್
ಕನಿಯಾರ್ ಮನಮ್ ಕಣ್ಣಮಜ್ಜೆ ನಿನ್ ಜಾನೈ, ಕಲೈ ಪರವುಮ್
ತನಿ ಆನೆಯೈ ತ್ತಣ್ ತಮಿಝೈ ದ ನೀಲನ್ ತನಕ್ಕುಲಹಿಲ್
ಇನಿಯಾನೈ, ಎಙ್ಗಲ್ ಇರಾಮಾನುಶನೈ ವನೈಯ್ದಿನರೇ

||17||

ಮುನಿಯಾರ್ ತುಯರಙ್ಗಲ್ ಮುಂದಿಲುಮ್ ; ಇನ್ಬಙ್ಗಲ್ ಮೊಯ್ ತ್ತಡಿನುಮ್
ಕನಿಯಾರ್ ಮನಮ್ ಕಣ್ಣಮಜ್ಜೆ ನಿನ್ ಜಾನೈ, ಕಲೈ ಪರವುಮ್
ತನಿ ಆನೆಯೈ ತ್ತಣ್ ತಮಿಝೈ ದ ನೀಲನ್ ತನಕ್ಕುಲಹಿಲ್
ಇನಿಯಾನೈ, ಎಙ್ಗಲ್ ಇರಾಮಾನುಶನೈ ವನೈಯ್ದಿನರೇ 17

muniyaar thuyarangaḷ mundhilum ; inbangal moitthhidinum
not affected by misfortunes even if they come ; (if) pleasures/ present
together joys themselves

kāniyaar manam kaṇṇamangai ninraanai, kālai pāravum
they are not pleased talking about the deity in shastras applauding
Thirukannamangai

thāniyaaneyai thāṇthamiz sheidha neelan thanakku ulagil
incomparable extraordinary composed in Thirumangai in this
elephant tamil prabhandam aazhwaar world
feeling high

iniyaanai, yengal iraamaanujan vāndhu yaidhinarē (17)
charged with our swamy Sri Raamaanuja seek to take refuge
fondness,

The Lord who is praised in Vedas, who is incomparable, has come down feeling as high as a headstrong elephant (positively amuck) to locate Himself in Thirukkannamangai, and Thirumangai aazhwaar has sung praises about Him in Divya Prabhandham which can enable one to cross the cycle of births and deaths. Our great Sri Raamaanuja was very fond of him. Those who take him (Sri Raamaanuja) as refuge will neither be unhappy at adversities nor carried away by excessive joy.

Thirumangai aazhwaar propounds in his 'Peria Thirumozhi the dire need to take refuge in the Lord's feet and considered'-to be with the

Lord is heaven' and 'not to be with Him is hell'. He obtained instruction in 'pranava' directly from the Lord.

ಎಯ್‌ದಳ್ಳುರಿಯ ಮಳ್ಳೈಹಳ್ಳೈ, ಆಯಿರಮ್ ಇನ್ ತಮಿಝಾಳ್
ಶೆಯ್‌ದಳ್ಳುಲಹಿಲ್ ವರುಮ್ ಶಡಗೋಪನೈ, ಶಿನ್ನೈಯುಳ್ಳೇ
ಪೆಯ್‌ದಳ್ಳುಶೈಯುಮ್ ಪೆರಿಯವರ್ ಶೀರೈ ಉಯಿರ್ಹಳ್ಳಿಲ್ಲಾಮ್
ಉಯ್‌ದಳ್ಳುದವುಮ್, ಇರಾಮಾನುಶನ್ ಎಮ್ಮುಱು ತುಣೈಯೇ

||18||

எய்தற்கு அரிய மறைகளை ஆயிரம் இன் தமிழால்
செய்தற்கு உலகில் வரும் சடகோபனைச் சிந்தையுள்ளே
பெய்தற்கு இசையும் பெரியவர் சீரை உயிர்கள் எல்லாம்
உய்தற்கு உதவும் இராமாநுசன் எம் உறு துணையே

18

yaidarku ariya maraihaḷai,
to-know-beyond-one's-capacity
the vast Vedas, in

aayiram inthamizaal
a thousand melodious-hymns

shaidharkku ulagil vārum shadagopanai, shindai yullē
composing in this world (as) Nammaazhwaar, in his heart /
prabhandham manifested mind

peidarkku ishaiyum periyavar sheerai uyirkaḷ yellaam
meditating full of effect Sri Madhurakavi's noble all chethanas
qualities (people)

uyydarku udhāvum, iramaananujan em oru thunaiyē (18)
to progress lent, Sri Raamaanuja to us a definite help

In order to compose the difficultly understood synoptic meanings of the vast Vedas in thousand melodious hymns forming part of Divya Prabhandham, Sri Nammaazhwaar took 'avathaar' (i.e. manifesting himself). Having meditated over him incessantly, Sri Madhura Kavi aazhwaar received Sri Nammaazhwaar's grace. And to enable us to progress ourselves in the Vedanthic way / through getting to know Sri Nammaazhwaar's noble qualities, Sri Raamaanuja helped us (it is he who arranged with Thirukuruhai Piraan Pillaan to write a commentary on Sri Nammazhwaar's Thiruvoimozhi). He is therefore our only refuge having shown the aazhwaar's holy feet.

Madhura Kavi aazhwaar's greatness lies in his propounding the greatness of doing kainkaryam to a bhaagavatha (here it is

'Nammaazhwaar') ; in fact stressing that it is even greater than doing kankaryam to the Lord Himself - it is known as 'aacharya nishte' or 'bhaagavatha nishte'.

ஸஃ ப்ரஹ்மஸுமம் த்ந்யையம் தாயம், ஸயர் குருவம்
 ப்ரஃ தரு ப்ரஹ்மம் நாடனம், மாஹன் விளங்கிய சீர்
 ந்ரஃ தரும் த்ந்யாயாரணம் னஃ ஸ ஈநீர் நிலத்தோர்
 அஃதர் னஃ, இராமானுஜன் னக்ஷரமும்

|| 19 ||

உறுபெருஞ் செல்வமும் தந்தையும் தாயும் உயர் குருவும்
 வெறி தரு பூ மகள் நாதனும் மாறன் விளங்கிய சீர்
 நெறி தரும் செந்தமிழ் ஆரணமே என்று இந் நீள் நிலத்தோர்
 அறிதர நின்ற இராமானுசன் எனக்கு ஆர் அமுதே. 19

uruperum shelvamum thándheyum thaayum, uyár guruvum
 Here and entire treasure father and mother, soul-saver guru
 here-after's

veri tháru poomakal naadhanum, maaran vilangiya sheer
 scent-giving flower's daughter the Lord Sri brought to all noble
 Sri Mahalakshmi's Nammazhwaar light

neri tharum shenthamizh aaranamē yenru yin neel nilatthōr
 qualities revealing in beautiful philosophy being so in this vast land
 Tamil those who inhabit

aridhara ninra, iraamaanujan, enakku aar amudhē (19)
 it's there to understand Sri Raamaanuja to me river of ambrosia

The Tamil Prabhandham, Thiruvoimozhi, was the devotional outpouring of Sri Nammaazhwaar (Maaran) wherein he brings forth the noble qualities (kalyaanagunas) of Sriman Naaraayana, the Lord of lotus - dwelling Sri Mahalakshmi ; it also propounds that treasure of here and hereafter, father, mother, soul-saving teacher and the master of sweetly redolent Sri Mahalakshmi is none other than the Lord. Since Thiruvoimozhi propounds what upanishads say, it is renowned as Tamil language's melodious Veda. Sri Raamaanuja, who came to this world, to teach everyone this aspect, is truly like a river of nectar to me.

The stress is clearly on Draavida Veda (Thiruvoimozhi) which talks about all the noble qualities of the Lord and that He alone is the goal which we should strive to achieve.

ಆರ ಪ್ಪೊಱ್ಱಿಲ್ ತನ್ ಕುರುಹೈಪ್ಪಿರಾನ್, ಅಮುದ ತ್ತಿರುವಾಯ್
ಕುರು ತ್ತಮಿಱ್ಱಿನ್ನಿ ಶೈ ಉಣನೋರ್ಹುಟ್ಟು, ಇನಿಯವರ್-ತಮ್
ಶೀರೈ ಪ್ಪಯಿನ್ ಷುಯ್ಯಮ್ ಶೀಲಮ್ ಕೊಳ್ ನಾದಮುನಿಯೈ ನೆಞ್ಜಾಲ್
ವಾರಿ ಪ್ಪರುಹುಮ್, ಇರಾಮಾನುಶನ್ ಎನ್-ತನ್ ಮಾನಿದಿಯೇ ||20||

ಆರಪ್ ಪೊಱ್ಱಿಲ್ ತೆನ್ ಕುರುಹೈಪ್ಪಿರಾನ್ ಅಮೃತತ್ ತಿರುವಾಯ್
ಕುರು ತಮಿಱ್ಱಿನ್ ಇಶೈ ಒಣರ್ನಂತೋರ್ಹುಟ್ಟು ಇನಿಯವರ್ ತಮ್
ಶೀರೈ ಪಯಿನ್ನು ಒಯ್ಯುಮ್ ಶೀಲಮ್ ಕೊಳ್ ನಾಡಮುನಿಯೈ ನೆಞ್ಜಾಲ್
ವಾರಿಪ್ ಪರೂಗುಮ್ ಇರಾಮಾನುಶನ್ ಎನ್ ತನ್ ಮಾ ನಿತಿಯೇ. 20

<i>aarappozil</i>	<i>thén</i>	<i>куруhaipiraan</i> ,	<i>amudhatthiruvai</i>
to (groves) with	beautiful	Kuruhoor,	from the nectary mouth
sandalwood			

<i>eera tamizin</i>	<i>ishai</i>	<i>unandhōrhatku</i> ,	<i>iniyavārtām</i>
quenching the scorching	music	those who have	the favourite one
samsaara, the tamil		experienced	

<i>sheerai</i>	<i>pazinru</i>	<i>uyyum</i>	<i>sheelangoḷ</i>	<i>naadhamuniyai</i>	<i>nenjaal</i>
noble	after under-	living	of that nature	Sri Naadhamuni	in the mind /
qualities	standing them	well			heart

<i>vaaripparuhum</i> ,	<i>irramanujan</i>	<i>yen thán</i>	<i>maanidhiyē</i>	(20)
deeply ,	Sri Raamaanuja	(is) my	great treasure.	

Having taken birth in the sandalwood-studded Kuruhaapuri, the benevolent Sri Nammaazhwaar gave from his nectary mouth Divya Prabhandham named Thiruvoimozhi ; to those who have savoured, experienced its sweetness, Sri Naadhamuni is a loved one who had exulted in worshipping the sweet poet, 'Madhura Kavi' as he was known (Naadhamuni in fact knew the art of singing and assigned raagas to various prabhandham hymns). Sri Raamaanuja, to whom Sri Naadhamuni endeared himself, has come as a big treasure to me.

Naadhamuni is said to have repeated 'Kanninun Shirutthambu' of Madhura Kavi several thousand times in order to get the Naalaayira Divya Prabhandham, thanks to his yogic powers.

நிடையு ழுழியு முஹிலு, நேசர்-தம் வாசல் பற்றித்
 துதி கற்று உலகில் துவள்கின்றிலேன் இனி தூய் நெறி சேர்
 எதிக்கரு இறைவன் யமுனைத்துறைவன் இணை அடியாம்
 கதி பெற்றுடைய இராமாநுசன் என்னைக் காத்தனனே

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நிதியைப் பொழியும் முகில் என்று நீசர் தம் வாசல் பற்றித்
 துதி கற்று உலகில் துவள்கின்றிலேன் இனி தூய் நெறி சேர்
 எதிக்கரு இறைவன் யமுனைத்துறைவன் இணை அடியாம்
 கதி பெற்றுடைய இராமாநுசன் என்னைக் காத்தனனே. 21

nithiyai pozhiyum muhil yenru, neeshar thám vaashal pattri
 riches raining/ clouds, so the evil one's at the door
 pouring saying

thudhihatthu ulagil thuvalhinrilēn ini, thooy neri shēr
 reciting in the world will not suffer anymore pure conduct combined

yedhihatku iraiavan, yamunai thuraiavan inai adiyaam
 to the yathis master Yaamunaachaarya's two holy feet
 (ascetics)

kádhi pettrudaiya, iraamaanujan yennai kaatthanane (21)
 getting the thing to be Sri Raamaanuja me protected
 obtained is the one (who)

Sri Yaamunaachaarya was the most prominent amongst the yethis (ascetics) following the 'dhaarmic' path and became 'a preceptor' to our master, Sri Raamaanuja, who believed that acquiring Sri Yaamuna's holy feet was the goal. Having obtained Sri Raamaanuja's protection, there is no need for me to stand at the door of mean mortals and undergo the suffering of singing praises to them such as : 'You're the wealth-pouring rain cloud'.

While this hymn recalls Sri Raamaanuja's deep devotion to Sri Yaamunaachaarya, it also stresses one's bhakthi to aazhwaars / aachaaryas. 'Yamunai thuraiavanai' while being interpreted as referring to Sri Yaamunaachaarya also brings back memories of Lord Krishna's leelas in Yamuna river. Sri Raamaanuja's connection with Yamuna refers to his role of Aadishesha protecting baby Krishna from rain.

ಕಾರ್ತಿಕೈಯಾನುಮ್ ಕರಿಮುಹತ್ತಾನುಮ್, ಕನಲುಮ್ ಮುಕ್ಕಣ್
ಮೂರ್ತ್ತಿಯುಮ್ ಮೋಡಿಯುಮ್ ವೆಪ್ಪುಮ್ ಮುದುಹಟ್ಟು ಮೂವುಲಹುಮ್
ಪೂತ್ತವನೇ ! ಎನ್ ಟು ಪೋತ್ತಿಡ ವಾಣನ್ ಪಿಳ್ಳೈ ಪೊಟುತ್ತ
ತೀರ್ತನೈ ಏತ್ತುಮ್, ಇರಾಮಾನುಶನ್ ಎನ್-ತನ್ ಶೇಮ ವೈಪ್ಪೇ

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கார்த்திகையானும், கரிமுகத்தானும் கனலும் முக்கண்
மூர்த்தியும் மோடியும் வெப்பும் முதுகிட்டு மூவுலகும்
பூத்தவனே ! என்று போற்றிட வாணன் பிழை பொறுத்த
தீர்த்தனை ஏத்தும் இராமாநுசன் என் தன் சேம வைப்பே. 22

<i>kaarthihaiyaanum</i>	<i>karimuhatthaanum,</i>	<i>kánalum</i>	<i>mukkhaṇ</i>
Shanmukha	Ganesha,	Agni	the three-eyed

<i>moorthiyum</i>	<i>moḍiyum</i>	<i>veppum</i>	<i>mudhuhittu</i> ,	<i>moovulahum</i>
viz Eashwara	Durga (Parvathi)	a goddess	beat a retreat	the three
		(iwara)		worlds

<i>poothavanē !</i>	<i>ennru</i>	<i>potthida</i>	<i>vaṇṇan</i>	<i>pizhai</i>	<i>poruttha</i>
You, the cause (and protector) of their creation	(protect) so saying	adore with devotion (hailed)	Baana's (asura)	blunder	excused
(made lotus blossom)					

theerthanai yēṭṭrum, iraaamaanujan yenthán shema vaippē (22)
 the holy hailed by Srl Raamaanuja my safety's fund
 Lord

Baanaasura had mesmerised Rudra and got him to protect his palace. When he came to know that his daughter (Usha) loved Aniruddha and the latter was in her house, Baana went to fight him but got vanquished by Sri Krishna ; after this he started hailing the Lord. Other gods/goddesses were unable to help him but fled the scene. When he hailed "Oh, Sri Krishna, You, protected all the three worlds in your navel's lotus" the Lord came to his rescue. Such Lord is always adored with bhakthi by Sri Raamaanuja who is safe insurance for emergency.

The hymn also highlights the supremacy of the Lord over other deities like Agni, Ganesha, Shanmukha etc. This also sets at rest and nullifies the other faiths which do not believe in the supremacy of "Brahman" (Vedantic term for the Lord).

ವೈಪ್ಪಾಯ ವಾನ್ ಪೊರುಳ್ ಎನ್ ಟು, ನಲ್ಲ ನ್ಬರ್ ಮನತ್ತಹತ್ತೇ
 ಎಪ್ಪೊದುಮ್ ವೈಕ್ಕುಮ್ ಇರಾಮಾನುಶನೈ, ಇರು ನಿಲತ್ತಿಲ್
 ಒಪ್ಪಾರಿಲಾದ ಉಟು ಎನ್ನೆಯೇನ್ ವಳ್ಳ ನೆನ್ನಲ್ ವೈತ್ತು
 ಮುಪ್ಪೊದುಮ್ ವಾಳ್ ತ್ತುವನ್, -ಎನ್ನಾಮ್ ಇದು ಅವನ್ ಮೊಯ್ ಪುಹಳ್ಳಕ್ಕೇ ?

||23||

ವಾವಬ್ಬ ಆಯ ವಾನ್ ಪೊರುಳ್ என்று ನಲ್ ಅನ್ಬರ್ ಮನತ್ತಹತ್ತೇ
 ಎಪ್ಪೊದುಮ್ ವೈಕ್ಕುಮ್ ಇರಾಮಾನುಶನೇ ಇರು ನಿಲತ್ತಿಲ್
 ಒಪ್ಪಾರ್ ಇಲಾತ ಒರು ವಿಣೆಯೇನ್ ವಳ್ಳ ನೆನ್ನಲ್ ವಾವತ್ತು
 ಮುಪ್ಪೊದುಮ್ ವಾಳ್ ತ್ತುವನ್ ಎನ್ ಆಮ್ ಇತ್ತು ಅವನ್ ಮೊಯ್

ಪುಕ್ಕುಕ್ಕೇ? 23

vaippaaya vaan poruḷenru, nallānbar mānatthahatthē
 saving-us-during-emergency previous wealth noble devotees in the heart

yeppodhum vaikkum iraamaanujanai irunilatthil
 incessantly thinking about that is, Sri Raamaanuja, in the vast world
 this subject

oppaarilaadha uruvinaṇṇē vanja nenjil vaiṭṭhu
 incomparably sinned as I am in this corrupt mind concentrating
 to adore

muppodhum vaaztruvaṇ, yennaam idhu avan moi puhazkē (23)
 all the three (I) hail him what for such his-widely-spread-
 periods of the day happened greatness

The godly ones having full faith in Sri Raamaanuja as their saviour lodge him firmly in their hearts and keep remembering him as the most precious wealth. I, who have no equal in being the greatest sinner have 'treasured' him in my heart. To have deposited him in my heart which is extremely deceitful, I wonder, what bad effect it will have on his greatness. I cannot exhaust reciting his noble and infinite virtues even if I started singing them, the entire day.

The reader would come across this aspect of Amudhanaar's fear that having Sri Raamaanuja in his heart may vilify the latter's greatness due to the former's sins, in the hymn 27 later.

ಮಾಯಾತ್ಮವೆಮ್ ತೀವಿನೈಯಾಲ್ ಪಲ್ಲುಡಲ್ ದೊಡುಮ್ ಮೂತ್ತು ಅದನಾಲ್
 ಎಯತ್ತೊಗ್ರಿನೈನ್ ಮುನ ನಾಳ್ ಹಳ್ಳಿಲ್ಲಾಮ್, ಇನ್ ಟು ಕಣ್ಣುಯನ್ನೇನ್
 ಪೊಯ್ ತವಮ್ ಪೊತ್ತುಮ್ ಪುಲೈ ಚ್ಚಮಯಿಜ್ಞ್ ನಿಲತ್ತವಯ
 ಕೈತ್ತಮೆಯ್ ಇಣ್ಣನತ್ತು, ಇರಾಮಾನುಶನ್ ಎನ್ನಮ್ ಕಾರ್ ತನ್ನೆಯೇ ||24||

மொய்த்த வெம் தீவினையால், பல் உடல்தொறும் மூத்து
அதனால்
எய்த்த ஓழிந்தேன் முனைநூல்கள் எல்லாம் ; இன்று
கண்டுஉயர்ந்தேன்
பொய்த் தவம் போற்றும் புலைச் சமயங்கள் நிலத்து அவியக்
கைத்த மெய்ஞ்ஞானத்து இராமாநுசன் என்னும் கார்
தன்னையே. 24

moittha vem theevinaiyaal, pāl uḍaldhorum mootthu, adhanaal
 encircled terrible sins in many bodies having therefore
 births (the souls) lived

yaitth ozindhēn munainaalhal ellaam inru kanduyarndhēn
 very much distressed the days that are past to-day having seen got purified

<i>poittha thavam, potrum pulaich chamayangal</i>	<i>nilatthaviya</i>
those who adopt lowly - paths - of - false - penance	destroyed without trace in this world

kaitthamai jnaanathu iraamaanujan yennumkaar thanneyē (24)
 condemned the one with (named) Sri Raamaanuja the black cloud
 with logic true knowledge (! saw to-day)

Having taken countless births from beginningless time due to terrible sins committed, I was very much distressed. The one, who condemned followers of the lowly-faiths-of-false-penance which were non-Vedic and destroyed them without trace, viz. Sri Raamaanuja - the holy one with true knowledge - the generous black cloud, I saw him and after acquiring him became purified.

The reference is to Sri Raamaanuja's epoch-making commentaries like Sri Bhaashya which put forward the Vishishtadvaitic philosophy solving various complex issues concerning the three 'tattvas' viz Brahman, Jeevaatmaas and the Universe.

ಕಾರೇಯ್ ಕರುಣೈ ಇರಾಮಾನುಶ ! ಇಕ್ಕಡಲಿಡತ್ತಿಲ್
ಆರೇ ಅಱಿಬವರ್ ನಿನ್ನರುಳಿನ್ ತನ್ನೈ ?, ಅಲ್ಲುಕ್ಕು
ನೇರೇ ಉಳ್ಳವಿಡಮ್ ನಾನ್ ವನ್ನು ನೀ ಎನ್ನೈ ಉಯ್ ತಪಿನುನ್
ಶೀರೇ ಯುಯಿಕ್ಕುಯಿರಾಯ್, ಅಡಿಯೇಱ್ಚುನ್ ಟು ತಿತ್ತಕ್ಕುಮೇ

||25||

ಕಾರ್ ಏಯ್ ಕರುಣಣೆ ಇರಾಮಾನುಶ ! ಇಕ್ ಕಡಲಿಡತ್ತಿಲ್
ಆರೇ ಅರಿಬವರ್ ನಿನ ಅರುಳಿನ ತನ್ಮಮೆ ? ಅಲ್ಲುಕ್ಕು
ನೇರೇ ಉಳ್ಳವಿಡಮ್ ನಾನ್ ; ವನ್ನು ನೀ ಎನ್ನಣೆ ಒಯ್ ತಪಿನುನ್, ಒನ್
ಶೀರೇ ಒಯಿರ್ಕ್ಕು ಒಯಿರಾಯ್ ಅದಿಯೇಱ್ಚು ಇನ್ನು ತಿತ್ತಕ್ಕುಮೇ. 25

<i>kaarēy</i>	<i>karunai</i>	<i>irraamaanuja !</i>	<i>ikkaḍaliḍatthil</i>
black-cloud type	benevolence	Sri Raamaanuja !	in this wide world surrounded by oceans

<i>aarē</i>	<i>aribhavar</i>	<i>ninnarulin</i>	<i>thānmai,</i>	<i>allallukku</i>
who alone	know	your mercy's	nature	(for) sorrows

<i>nerēuraividam</i>	<i>naan</i>	<i>vandhu</i>	<i>nee</i>	<i>yennai</i>	<i>uyytthapin</i>	<i>vun</i>
the direct place to stay	I	came to	you	me being so	(having been) accepted	your

<i>sheerē</i>	<i>uyirukku</i>	<i>uyiraaī,</i>	<i>āḍiyērku</i>	<i>inru</i>	<i>thiththikkumē (25)</i>
noble qualities	for lowly selves	soul	to me	to-day	taste very sweet

O ! Raamaanuja, you are as benevolent as the dark cloud which rains equitably without distinction of persons receiving it, while I am home to sorrows. Such an one, as me, you have yourself chosen to accept. Your incomparable noble qualities are like saviour of my soul. Such is your kindness, such is your nature, and so vast is your fame that it has spread all over the world ; who knows it ? So amazing!

This hymn highlights 'aachaarya guṇaanubhava rasaasvaadham' which is deemed to be the "highest Purushaartha" (the supreme goal).

ತಿಕ್ಕುತಕ್ಕೇತ್ತಿ ಇರಾಮಾನುಶನೈ, ಎನ್ ಶೆಯ್ ಎನ್ನೆಯಾಮ್
ಮೆಯ್ ಕುತ್ತುಮ್ ನೀಕ್ಕಿ ಎಳಜ್ಜೆಯ ಮೇಗತ್ತೈ, ಮೇವುನಲ್ಲೂರ್
ಎಕ್ಕುತವಾಳರೆದು ಪಿಱಪ್ಪೇದಿಯಲ್ಲಾಹ್ ನನ್ ಘೋರ್,
ಅಕ್ಕುತಮಪ್ಪಿ ಟಪ್ಪು ಅವ್ವಿಯಲ್ಲೇ - ನಮ್ಮೆ ಆಟೊಳ್ಳುಮೇ

||26||

திக்கு உற்ற கீர்த்தி இராமாநுசனை என் செய் வினை ஆம்
மெய்க்குற்றம் நீக்கி விளங்கிய மேகத்தை மேவும் நல்லோர்
எக் குற்றவாளர் எது பிறப்பு எது இயல்வு ஆக நின்றோர்,
அக் குற்றம் அப் பிறப்பு அவ் இயல்வே நம்மை

ஆட்கொள்ளுமே. 26

<i>thikku uttra keerthi</i> with greatness spanning over horizons	<i>iraamaanujanai,</i> Sri Raamaanuja,	<i>yen shei vinaiyaam</i> by me committed sins	
<i>meykkuttram</i> the bad result of which	<i>neekki vilangiya megatthai,</i> purged by that bright cloud,	<i>mevum</i> those who with single mind meditate	<i>nallor</i> the noble ones
<i>yek kuttravaalar</i> ones with short-coming (of knowledge)	<i>yedhu pirappu</i> whatever birth (they've) taken	<i>yedhu iyalvu aaha</i> whatever-lineal history	<i>ninrōr</i> were there then (past)
<i>akk kuttram</i> that very fault	<i>appirappu,</i> that very birth conduct	<i>avv iyalve nammai aatkolḷumē</i> (26) that very us render as seshas / servants	

The world-renowned Sri Raamaanuja, being as generous as the rain cloud, purged all my past sins. Those who meditate over him with single-minded devotion and take refuge in him, whatever be their birth / whatever be there misdeeds in the past / whatever be their lineal history that that very birth will render us into becoming seshas / servants.

The hymn highlights 'aachaarya sambhanda perumai' which leads us to our becoming shishyas of the aachaaryas - that is achieving Raamaanuja's 'daasadaasathvam'. Aachaarya's generosity in saving chethanas is compared to rain-giving clouds.

கோழ் க்ஷுஹ்வத்ரஜ், கோழாந்நுவிஹ்வஜ்யய்வுந
வக்ஷ்-தநத்நாந் வல்விந்யேன் மனம் நெ புஹ்நாய் ;
வக்ஷ், ஷ்ருதர் விதம் ஸந் பரமேஸ்தீக்ஷ் மூக்ஷ்மே
தக்ஷ்த்ரஜ்யம், ஈராமாநுச! ஸந் தந நேஹ்மே

||27||

கொள்ளக் குறைவு அற்று இலங்கி கொழுந்து விட்டு ஓங்கிய
உன்
வள்ளல் தனத்தினால் வல்வினையேன் மனம் நீ புகுந்தாய்

வெள்ளைச்சுடர்விடும் உன்பெருமேன்மைக்கு

இழுக்குஇதுஎன்று
தள்ளுற்று இரங்கும் இராமாநுசா ! என் தனி நெஞ்சமே. 27

<i>kollakurai</i>	<i>vattru</i>	<i>ilangi,</i>	<i>kozhundhu vittu ōngia unn</i>
not allowing	even a bit	shine	ever-increasing-in-power your
to slide	downward	(by itself)	

<i>vallal</i>	<i>thānatthinaal</i>	<i>valvinayēnmanam</i>	<i>nee puhundhaai</i>
(owing to	benevolence /	the-most - sinned mind	you yourself entered
your)	noble qualities	that is mine	

<i>vellaichhudar vidum un</i>	<i>peru mēnmaikku</i>	<i>izukkidhenru</i>
clearly shining, bright,	your greatness	dirt (blemish) that was

<i>thaluttru irangum,</i>	<i>iraamaanuja !</i>	<i>yen thāni nenjamē</i>	(27)
rendering restless,	Sri Raamaanuja	my supportless (my) heart	

O Raamaanuja ! ever-increasing in brilliance but never diminishing in power is your benevolence or quality of generosity like a dark cloud, which has entered my heart. I am the most-sinned. This has made me fear and restless at the possibility of my blemish tarnishing your greatness.

This hymn may be read in conjunction with hymn 23.

நெஞ்சு கஃ கோண்ட கஞ்சனைக் காய்ந்த நிமலன் நங்கள்
பஞ்சித் திருவடிப் பின்னை தன் காதலன் பாதம் நண்ணா
வஞ்சர்க்கு அரிய இராமாநுசன் புகழ்அன்றி என் வாய்
கோஷு ஸ்ரவகிலாது, என் வாழ் வன் னு கூடியதே !

||28||

நெஞ்சில் கறை கொண்ட கஞ்சனைக் காய்ந்த நிமலன் நங்கள்
பஞ்சித் திருவடிப் பின்னை தன் காதலன் பாதம் நண்ணா
வஞ்சர்க்கு அரிய இராமாநுசன் புகழ்அன்றி என் வாய்
கொஞ்சிப் பரவகில்லாது ; என்ன வாழ்வு இன்று கூடியதே ! 28

<i>nenjil kārakondakānjanai kaayndha nimalan,</i>	<i>nangal</i>
The evil-hearted-kamsa	(was) killed by the blemish less for His devotees

<i>pānjith thiruvadippinnai</i>	<i>thān kaadhalan,</i>	<i>paadham naṇṇaa</i>
He has cotton-(petal) soft feet	Lord Sri Krishna's	feet not taking refuge

<i>vánjarkkariya</i>	<i>iraamaanujan</i>	<i>puhazhánri</i>	<i>yen vaai</i>
deceitful ones	Sri Raamaanujan	his virtues alone	my tongue / heart
		(not anyone else)	

konji páravahillaadhu, yenna vaazhvinru koodiyadhē (28)
with love can't sing / recite , the life present, I've achieved great luck

The evil-minded Kamsa was killed by Lord Sri Krishna who has extreme love towards His devotees. And Sri Raamaanuja is hard to get by those who do not take refuge in the petal-soft feet of that Gopi Vallabha. My mouth cannot sing praises of any one else excepting Sri Raamaanuja's – my present life thus is wonderful.

Lord's noble qualities like 'aashritha vaathsalathvam' (love towards His devotees) are highlighted. Didn't He save His devotees from Kamsa's clutches ?

கூட்டும் விதி என்று கூடுங்கொலோ ? தென் குருகைப்
பாட்டு என்னும் வேதப் பசுந்தமிழ் தன்னைத் தன் பத்தி
வீட்டின் கண் வைத்த இராமாநுசன் புகழ் மெய் உணர்ந்தோர்
சுட்டங்கள் தன்னை என் நாட்டங்கள் கண்டு இன்பம்
எய்திடவே. 29

கூட்டும் விதி என்று கூடுங்கொலோ ? தென் குருகைப்
பாட்டு என்னும் வேதப் பசுந்தமிழ் தன்னைத் தன் பத்தி
வீட்டின் கண் வைத்த இராமாநுசன் புகழ் மெய் உணர்ந்தோர்
சுட்டங்கள் தன்னை என் நாட்டங்கள் கண்டு இன்பம்
எய்திடவே. 29

<i>koottum vidhi</i>	<i>yenru koodungolō,</i>	<i>thén kuruhai piraan</i>
the allgning (fate)mercy	when will it at all	Sri Nammaazhwaar's
	connect me	

paattennum vedhappashunthamiz thánnai, thán páthhi yennum
hymns (to) Vedas-Identical-Thiruvoimozhi his Bhakthi maarga's (path)
sweet songs

<i>veettin kánvaittha</i>	<i>iraamaanujan</i>	<i>puhaz</i>	<i>meiy unarndhōr</i>
temple	Sri Raamaanuja	praises	knowing as it existed

eettangal thánnai, yen naattangal kándu inbam yaidhidavē (29)
congregations (goshtis), my eyes (having) seen to rejoice

The bhakthi-maarga established firmly by Sri Raamaanuja owes to the well-known sweet hymns of Sri Nammaazhwaar's 'Thiruvoimozhi'. When will at all my eyes rejoice seeing large congregations of devotees enjoying / experiencing /singing praises of Sri Raamaanuja and when will my good luck arrive to align me with them ?

In Thiruvoimozhi the philosophic concepts of artha panchaka jnaana were elucidated and these concepts helped Sri Raamaanuja in due course to put forward the tattva / hita / Purusha artha concept enshrined in the philosophy of Vishishtadvaita as we know it today.

ಇನ್ನಪ್ ತರು ಪೆರು ವೀಡು ವನ್ನೆಯ್ದಲೆನ್ ?, ಎಣ್ಣಿಟ್ಟನ್ನ
 ತುನ್ನಪ್ ತರು ನಿರಯಮ್ ಪಲ ಶೂಝಿಲೆನ್ ?, ತೊಲ್ಲು ಲಹಿಲ್
 ಮನ್ ಪಲ್ ಉಯಿರ್ಹಟ್ಟಿಕ್ಕೆಯವನ್ ಮಾಯನ್ ಎನ್ ಮೊಝಿನ್ನ
 ಅನ್ನನಹನ್, ಇರಾಮಾನುಶನೆನ್ನ ಆಣ್ಣನನೆ

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ಇன்பಮ್ ತರು ಪೆರು ವೀಡು ವನ್ನೆಯ್ದಲೆನ್ ? ಎಣ್ಣಿಟ್ಟನ್ನ
 ತುನ್ನಪಮ್ ತರು ನಿರಯಮ್ ಪಲ ಶೂಝಿಲೆನ್ ? ತೊಲ್ಲು ಲಹಿಲ್
 ಮನ್ ಪಲ್ ಉಯಿರ್ಹಟ್ಟಿಕ್ಕೆಯವನ್ ಮಾಯನ್ ಎನ್ ಮೊಝಿನ್ನ
 ಅನ್ಬನ್, ಅನಹನ್ ಇರಾಮಾನುಶನೆನ್ ಆಣ್ಣನನೆ ! 30

inbam tháru peru veedu vandhu yaitthilen? yen irandha
 pleasure - giving liberation (even) if obtained, so what ? countless

thunbham tháru nirayam pala shoozhilen ? thol ulahil
 afflicting - grief countless-hells if I am in this ageless world
 subject to

mán pál uyirhalakku iraiyavan maayan yena mozhindha
 the-eternal-souls the Master (the miracle) so declared
 God / Vishnu

anban, anáhan iramaanujan yennai aandanane (30)
 the loving, blemishless Sri Raamaanuja (to) me gave refuge

Sri Raamaanuja, the blemishless and the benevolent friend declared in discourses that 'in this ageless world Sri Krishna (Vishnu) is the Supreme Master of all souls', and he has given me his refuge. This having occurred whether it is extremely pleasurable liberation (in Vaikunta) or stalking multi-pronged grief-afflicting hells, neither do I rejoice nor grieve.

The aspect relating to hell is spoken of in hymns 34 and 99. The samsaaram or life here is spoken as contributing to the grief and to overcome it the only answer is to seek Raamaanuja's refuge.

* ಆಣ್ಡುಹಳ್ ನಾಳ್ ತಿಜ್ಜಾಯ್, ನಿಹಳ್ ಕಾಲಮಲ್ಲಾಮ್ ಮನಮೇ !
ಈಣ್ಡು ಪಲ್ ಯೋನಿಹಳ್ ದೋಱುಮಲ್ ವೋಮ್, ಇನ್ ಪೋರೇನ್ ಪಾಯೇ,
ಕಾಣ್ ತಹು ತೋಳುಳ್ ತೆನ್ನತ್ತಿ ಯೂರರ್ ಕಮಲಿಣೈಕ್ಕಿಮ್
ಪುಂಡುವನಾಳನ್, ಇರಾಮಾನುಶನೈ ಪುರುಂದಿನಮೇ

||31||

* ಆಂಡುಗಳು ನಾಗ್ಲ ತಿಜ್ಜುಗಳು, ಆಯ್, ನಿಕಮ್ ಕಾಲಮ್ ಎಲ್ಲಾಮ್
ಮನಮೇ !
ಘಂಡು ಪಲ್ ಯೋನಿಗಳುತೋರು ಒಮಲ್ವೋಮ್ ಇನ್ನು ಓರ್
ಎಣ್ ಇನ್ನಿರಿಯೇ
ಕಾಣ್ ತಕ್ಕು ತೋಗ್ ಅಣ್ಣಣಲ್ ತೆನ್ ಅತ್ತಿ ಊರ್ ಕಮಲ್
ಇಣ್ಣಣಕ್ಕಿಮ್
ಪುಂಡು ಅಂಬಾಗನ್ ಇರಾಮಾನುಶನೈ ಪುರುಂದಿನಮೇ. 31

* *aanduhāl naal thingalaai, nihaz kaalam yellaam manamē !*
day becoming month, thereon years, ages-without-end O, my heart

yeendu pāl yōnihaldhoru uzhalvom, inru ohr yen inriyē
births one after another gone through, now not remembering any

kaan thahu tholaṇṇal thennatthi yoorar kazal aṇaikkeez
with lovely hands, the master Sri Varadharaajar under His two holy Feet

poondū anbaalan, irāmaanujanai porundhinamē (31)
having extreme bhakthi, Sri Raamaanuja (we) reached as our destination

O ! my heart, we underwent for so many days, months, years with no end, that is, from the beginningless time, countless births in innumerable wombs. We have by chance taken firm refuge in Sri Raamaanuja whose heart is full of love – he has deep bhakthi in the Lotus feet of Atthigiri's Sri Varadarajar who has extremely lovely hands.

Sri Raamaanuja is known as 'darshana sthaapanaachaarya', and his Poorva aachaaryas (i.e. aachaaryas before him) acquired 'Vaibhava' (his glitter) although they were 'grihasthas'.

ಪೊರುಂದಿಯ ತೇಶುಮ್ ಪೊಳ್ಳಿಯುಮ್ ತಿಱಲುಮ್ ಪುಹಱುಮ್, ನಲ್ಲ
ತಿರುಂದಿಯ ಜ್ಞಾನಮುಮ್ ಶೆಲ್ವಮುಮ್ ಶೇರುಮ್, ಶೆಱು ಕಲಿಯಾಲ್
ವರುಂದಿಯ ಜ್ಞಾಲತ್ಯೆ ವಣ್ಣೈಯಿನಾಲ್ ವಂದೆಡುತ್ತಳತ್ತ
ಅರುಂದವನ್, ಎಜ್ಜಿರಾಮಾನುಶನ್ನೆ ಅಡೈಬವಕ್ಕೇ

||32||

ಪೊರುಢ್ತಿಯ ತೇಶುಮ್ ಪೊಱೆಯುಮ್ ತಿಱಲುಮ್ ಪುಹಱುಮ್, ನಲ್ಲ
ತಿರುಢ್ತಿಯ ಜ್ಞಾನಮುಮ್ ಶೆಲ್ವಮುಮ್ ಶೇರುಮ್, ಶೆಱು ಕಲಿಯಾಲ್
ವರುಢ್ತಿಯ ಜ್ಞಾಲತ್ತೆ ! ವಣ್ಣಮಯಿನಾಲ್ ವಢ್ತು ಂಡುತ್ತು ಅಱಿತ್ತ
ಅರುಢ್ ತವನ್, ಂಙ್ಕಗ್ಲ ಇರಾಮಾಢ್ತುಱೆ ಅಢೆಪವರ್ಕ್ಕೇ. 32

porundhiya dēshum poraiyum thiralum puhazum, nalla
befitting (glory) glitter quality of will-power greatness, very well
pardoning (fame)

thirundhiya jñānamum shelvamum shērum, shēru kālīyaal
researched knowledge wealth combine destructive Kāli
together

varundhiya jlaalathai vaṇmeyinaal vāndhu yedutthu aḷittha
sorrowful world (people) with benevolence came to uplift / protect

arundhavan, yengal iramaajunai adaibavarkē (32)
practising Prapatthi, our Swamy Sri Raamaanuja taking refuge in him

Kāli's nature is to obstruct and destroy 'dharmaic' path due to which the people of this world came to grief. During such period, the ever-benevolent Sri Raamaanuja took birth to uplift and protect them countering the destructive power of Kāli. He propounded and practised prapatthi - maarga. Such of those lucky ones who take refuge in Sri Raamaanuja will achieve, befitting their 'state', glory / brilliance, perseverance, will-power to control senses, fame, well-researched knowledge and bhakthi-type-wealth.

The phrase 'Vandhu Yedutthu alittha' indicates Sri Raamaanuja's avathāra Vishesham'. The number 'five' has significance here - while he came to represent the five weapons of the Lord (see next hymn), he only was instrumental in doing away with Panchapraanas (of our body), panchabhootha, panchendriya and also the five faiths like Paashupatha, Sankhya, Taarkika, Boudha, Jaina.

ಅಡೈಯಾರ್ ಕಮಲತ್ತಲ್ ಮಹಳ್ ಕೇಳ್ವನ್, ಕೈಯ್ಯಾழಿ ಎನ್ನುಮ್
ಪಡೈಯೋಡು ನಾನ್ದಕ್ಕಮುಮ್ ಪಡರ್ ತಣ್ಣುಮ್, ಒಣ್ ಶಾರ್ಙ್ಗವಿಲ್ಲುಮ್
ಪುಡೈಯಾರ್ ಪುರಿ ಶಙ್ಗಮುಮ್ ಇನ್ನಪ್ಪೂತಲಮ್ ಕಾಪ್ಪಡಳ್ಳಿನ್ ಟು
ಇಡೈಯೇ, ಇರಾಮಾನುಶಮುನಿ ಆಯಿನ-ಇನ್ನಿಲತ್ತೇ !

||33||

ಅಡಲೆ ಆರ್ ಕಮಲತ್ತು ಅಲರ್ಮಕಳ್ ಕೇಲ್ವನ್ ಕಲೆ ಆಝಿ ಂನ್ನುಮ್
ಪಡೆಯೊಡು ನಾನ್ದಕ್ಕಮುಮ್ ಪಡರ್ ತಣ್ಣುಮ್ ಒಣ್ ಶಾರ್ಙ್ಗ ವಿಲ್ಲುಮ್
ಪುಡಲೆ ಆರ್ ಪುರಿ ಶಙ್ಗಮುಮ್ ಇನ್ದತ್ ಪುತಲಮ್ ಕಾಪ್ಪತ್ತಕ್ಕು ಂನ್ನು
ಇಡಲೆಯೇ ಇರಾಮಾನುಶಮುನಿ ಆಯಿನ ಇನ್ದ ನಿಲತ್ತೇ ! 33

adai aar kamalatthu alarmagal kélvan, kai aazhi yennum
densely - petalled lotus-flower's daughter (Her Lord) (in) hand the discus
(Sudarshana)

pádaiyodu naandhakamum pádar thándum, oṇe shaarnga villum
weaponry sword-named- the mace enabling the attractive bow named
Naandhaka protection shaanagam

pudai aar puri shangamum indha phoothalam kaappadharkenru
adorning one side, the conch also this world, for protecting (it)

idaiyē, iramaanujamuni aayina innilatthē (33)
were beside Sri Raamaanujamuni in this world

Densely-petalled lotus flower-dwelling Sri Mahalakshmi's Lord is adorned by (His accoutrements) Sudarshana, the discus/Nandhaki, the sword / Kaumodhaki , the mace / Shaarnga , the bow, and the Paanchajanya, the conch, all of which have taken avataaras. All these weapons together meant for protecting the good in the world have taken the form of Sri Raamaanuja. It is therefore, the tradition to declare that the Lord with the above weapons has Himself come down in the form of Sri Raamaanuja.

While this hymn has a lot of significance on the role of five divine weapons and figurative representation in the form of Raamaanuja (asthra bhooshana chapter) their role in protection of the world and conquering of sense organs when we take refuge in Sri Raamaanuja. The 'pancha aayudhas' as they are known acquired added greatness as Sri Raamaanuja entered them (anupravesha). Sri Vedantha Desika's, "Yethiraaja Sapthathi" also talks about this aspect.

ನಿಲತ್ತ್ ಚೆಱ್ಱುತ್ತುಮ್ ನೀಶ ಕಲಿಯೈ, ನಿನ್ನಪ್ಪರಿಯ
ಬಲತ್ತ್ ಚೆಱ್ಱುತ್ತುಮ್ ಪಿಱ್ಱಾಯ್ದಿಲ್ಲೆ, ಎನ್ ಪೆಯ್ವಿನೈ ತನ್
ಪುಲತ್ತಿಲ್ ಪೊಱ್ಱತ್ತ ಅಪ್ಪತ್ತ ಚುಮ್ಮೈ ಪೊಱ್ಱಕ್ಕಯ್ ಪಿನ್
ನಲತ್ತ್ ಪೊಱ್ಱತ್ತದು, ಇರಾಮಾನುಶನ್ - ತನ್ ನಯ ಪುಹಳ್ಳಿ

||34||

ನಿಲத்தைச் செறுத்து உண்ணும் நீசக் ಕಲಿಯை நினைப்பு ಆಗಿ
ಬಲத்தைச் செறுத்தும் பிறங்கியது இல்லை ; என் பெய்
வினை தென்
புலத்தில் பொறித்த அப் புத்தகச் சும்மை பொறுக்கிய பின்,
நலத்தைப் பொறுத்தது இராமாநுசன் தன் நயப் புகழே. 34

nilatthai cherutthu unnum neeshakkáliyai, ninaippu áriya
the world troubled being swallowed the evil Káli being of unimaginable

bálatthai cherutthum pirangiadhu illai, yen pey vinai then
strength destroyed did not become known, my-big-sins-in

pulatthil porittha apputthakacchummai porukkiya pin
Yamaloka recorded those books in heaps having been burnt

nalatthai porutthadhu, iraamaanujan thán naya puhazhē (34)
came into bright light, Sri Raamaanuja's his great qualities

The greatness of Sri Raamaanuja did not become apparent even after the inordinate strength of the evil Káli was humbled, but when account books of my terrible misdeeds were destroyed in Yamaloka, Sri Raamaanuja's unique greatness (Kályaaganúnas) came into bright light and shone profusely.

Sri Raamaanuja's greatness shone brilliantly like a sun only after Amudhanaar's record of dark deeds (sins) was burnt in Yamaloka.

ನಯವೇನ್ ಒರು ತೆಯ್ವಮ್ ನಾನಿಲತ್ತೇ, ಶಿಲ ಮಾನಿಡತ್ತೈ
ಪ್ಪುಯಲೇ ಎನ್ ಕೈವಿ ಪೋತ್ತಿ ಶೆಯ್ಯೇನ್ ; ಪೊನ್ನರಜ್ಜಮೆನ್ನಿಲ್
ಮಯಲೇ ಪೆರುಹುಮ್ ಇರಾಮಾನುಶನ್ ಮನ್ನು ಮಾ ಮಲತ್ತಾಳ್
ಅಯರೇನ್, ಅರುವಿನೈ ಎನ್ನೈ ಎವ್ವಾಱ್ಱನ್ ಷಡಪ್ಪದುವೇ ?

||35||

நயவேன் ஒரு தெய்வம் ; நானிலத்தே சில மானிடத்தைப்
புயலே எனக் கவி போற்றி செய்யேன் ; பொன் அரங்கம்
என்னில்
மயலே பெருகும் இராமாநுசன் மன்னு மா மலர்த்தான்
அயரேன் ; அருவினை என்னை எவ்வாறு இன்று
அடர்ப்பதுவே ? 35

nayavēn oru daivam naanilatthē, shilamaanidatthai
will not beg any other god in this world, some people

ppuyalē yen kavi pottri sheyyēn, ponnarangamennil
calling 'generous' in poems will not laud with mere mention of
as cloud 'Sri Ranga'

mayalē perukum irraamaanujan mannu maa málartthaal
with love flowing abundantly Sri Raamaanuja the dense lotus - feet

ayarēn, aruvinaṭ yennai yevvaaru inru aḍarpadhuvē (35)
will not forget, dark sins me how from now pervade ?

On the earth I shall not pray to any god. Neither shall I flatter, like a sycophant, lowly mortals in poems thus; you benevolent one like clouds : At the very mention of Sri Ranga, Sri Raamaanuja's love used to gush out to the Lord and I shall not forget his lotus feet. That being so how at all can dark sins afflict me? Certainly not.

Having taken refuge in the Lord's feet thanks to Sri Raamaanuja's help as covered in earlier hymns, the wrong knowledge leading to worshipping 'anya devatha' (other than 'Achyutha') has totally vanished. Amudhanaar remembers with gratitude the petal-soft thiruvādi of Achyutha.

அடல் கோலு நேமியனாயிர் நாடந், அந் ஊரந் டீட்டல்
கடல் கோலு டீட்டல் போருஃ கல்குபு, பிண்புமர் காநியோர்
ஐடலிந் கஃ விழ்ந் தாநுமர் அவோர் போருஃ கோலு அவர் பிந்
படருமர் குணந், வமிராமானுசந் - தந் படி இடுவே

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அடல்கொண்ட நேமியன், ஆர் உயிர் நாதன், அன்று ஆரணச்
 சொல்
 கடல் கொண்ட ஒண் பொருள் கண்டு அளிப்ப, பின்னும்
 காகினியோர்
 இடரின்கண் வீழ்ந்திடத் தானும் அவ் ஒண் பொருள்
 கொண்டு அவர்பின்
 படரும் குணன் ; எம் இராமாநுசன் தன் படி இதுவே. 36

adalkonda nēmiyan aar uyir naadhan, anru aaranachhol
 adversaries humbled all living beings brought-out-then
 by discus-wielder master/Lord

kaḍalkonda oṇṇ porul konḍu aḷippa, pinnum kaashiniyōr
 hidden meanings embedded in the ocean after which the people
 of Vedas of this world

iḍarinkāṇ veezhndhiḍa tha anum av oṇṇ porulkonḍu avar pin
 suffering-in-samsaara they also those great meanings following-them

paḍarum guṇan, yemmiraamaanujan thān pāḍi iduvē (36)
 closely trait, our Sri Raamaanuja his nature this.

The great Lord Sri Krishna, the lord of all living beings, wielder of Sudharshana (the discus) revealed the meanings hidden in the ocean of Vedas (The Bhagavad Geetha), but even then the people of this world were suffering in the quagmire of samsaara. The Lord came into this world as Sri Raamaanuja to preach the very meaning of vedic texts to Samsaaris (for them to absorb) following them closely. Is it not the innate nature of this avataara ?

Amudhanaar has already talked that the Lord Himself came to this world as Sri Raamaanuja. As Lord Krishna, He gave us the Bhagavadh Geetha. Sri Raamaanuja presented his Geetha bhashya for the benefit of the people of this world.

ஊடு கீர்த்தி இராமாயணமந்நமஃ ஸத்ரீயேஷம்,
 கூடு கீர்த்தி கீர்த்திராமானுஜன் குணம் கருணம், அந்நர்
 கடு கீர்த்தி மா மலர்த்நாழ் கலந்நுழ்நமஃ கனியுணயோர்
 அடு கீர்த்தி கீர்த்தி ஹந்நு, ஸத்ரீயேஷம் அஃவக்ஷ்யகீர்த்தி

படி கொண்ட கீர்த்தி இராமாயணம் என்னும் பத்தி வெள்ளம்
குடி கொண்ட கோயில் இராமாநுசன் குணம் கூறும் அன்பர்
கடி கொண்ட மா மலர்த் தாள் கலந்து உள்ளம் கனியும்

நல்லோர்

அடி கண்டு கொண்டு உகந்து என்னையும் ஆள் அவர்க்கு

ஆக்கினரே. 37

<i>pāḍi koṇḍa keerthi</i>	<i>iraamaayanam yennum patthi vellum</i>
renowned all over the world	The Raamaayana, the epic-ocean-of-bhakthi

<i>kudī koṇḍa koil</i>	<i>iraamaanujan</i>	<i>guṇam koorum,</i>	<i>ānbar</i>
the place of dwelling	Sri Raamaanuja's	noble qualities being	devotees
		described	

<i>kāḍikonda</i>	<i>maamalarthhaal</i>	<i>kalandhullam</i>	<i>kāniyum</i>	<i>nallōr</i>
sweet-smelling	noble-lotus-feet	heart-melting	loving	noble people

<i>aḍikanḍu koṇḍu</i>	<i>uhandhu,</i>	<i>yennaiyum</i>	<i>aalavarku</i>	<i>aakkinarē(37)</i>
knowing the central	deriving	me too	taken	into their service
meaning	pleasure			

The world-famous Raamaayana is bhakthi personified with oceanic proportions and Sri Raamaanuja provided the ideal shrine for it in his heart. Those who perceived and endeared themselves with his noble qualities and the sweet-smelling-lotus-feet were indeed great personalities of the likes of Sri Kooratthaazhvaan, Sri Paraashara Bhattar. They enlisted me also into Sri Raamaanuja's service.

Such service enabled Amudhanaar to do kainkaryam to Sri Ranganatha who was 'Aaraadhya devatha' to Sri Rama. 'Pāḍi Koṇḍa Keerthi' stated above connotes the bhakthi in Raamaayana (Sri Raama bhakthi) which became 'Vaasa bhoomi' for Sri Raamaanuja, thanks to the interpretations of Raamaayana by Thirumalai Nambi given to Sri Raamaanuja. The bhakthi stream, through Naaradha / Brahma / Vaalmiki, took shape in Sri Raamaanuja's precepts. In Trethaa Yuga he personified Kainkaryam as stated in "Lakshmaṇo Lakshmi sampannaha..." (Kainkarya Lakshmi).

ಆಕ್ಕಿ ಅಡಿಮೈ ನಿಲಪ್ಪಿತ್ತನೈ ಎನ್ನೈ ಇನ್ಮು ; ಅವಮೇ
ಪೋಕ್ಕಿ ಪುಟ್ಟಿಟ್ಟದನ್ ಪೊರುಳಾ ಮುನ್ನು?, ಪುಣ್ಣಿಯರ್-ತಮ್
ವಾಕ್ಕಿಲ್ ಪಿರಿಯಾ ಇರಾಮಾನುಶ! ನಿನ್ನರುಳನ್ ವಣ್ಣಮ್
ನೋಕ್ಕಿಲ್ ತೆರಿವರದಾಲ್ ಉರೈಯಾಯ್, ಇನ್ನ ನುಣ್ ಪೊರುಳೇ

||38||

ಆಕ್ಕಿ ಅಡಿಮೈ ನಿಲಪ್ಪಿತ್ತನೈ ಎನ್ನೈ ಇನ್ಮು ; ಅವಮೇ
ಪೋಕ್ಕಿ ಪುಟ್ಟಿಟ್ಟದನ್ ಪೊರುಳಾ ಮುನ್ನು? ಪುಣ್ಣಿಯರ್-ತಮ್
ವಾಕ್ಕಿಲ್ ಪಿರಿಯಾ ಇರಾಮಾನುಶ! ನಿನ್ನ ಅರುಳಿನ ವಣ್ಣಮ್
ನೋಕ್ಕಿಲ್ ತೆರಿವರದಾಲ್ ; ಒರೆಯಾಯ್, ಇಂತ ನುಣ್
ಪೊರುಳೇ. 38

<i>aakki</i>	<i>aḍimai</i>	<i>nilappitthanai</i>	<i>yennai inru</i>	<i>avamē</i>
making	service	established (me)	me - today	rendering
(something) out of me				

<i>pōkki</i>	<i>puratthittadhu</i>	<i>yen poruḷaa</i>	<i>munbu ?</i>	<i>punniyār thām</i>
useless	pushing me into	for-what-reason	in the	lucky people
sensual pleasures			past	

<i>vaakkil piriya</i>	<i>iraamaanuja !</i>	<i>ninnaruḷin</i>	<i>vannam</i>
keeping-words-apart	Sri Raamaanuja !	Your kindness	intent (hue)

<i>nōkkil terivu aridhaal</i>	<i>ureyaai indha nuṇ</i>	<i>poruḷē</i>	(38)
at-the-face-of-it-not-clear,	please tell this	subtle aspect	(sense)

O Raamaanuja ! you have made out of me (the one who was ego personified) something, that is, becoming your servant to-day and you are praised by blessed ones. But, tell me as to why you allowed me to tread the wrong path and waste my life all these years ? I cannot make out the subtle sense in this regard.

Amudhanaar pines here for the delay in realising the all-important 'bhaagavatha nisthé' i.e. serving Sri Raamaanuja (charama parvam) ; he regrets that aesthetic experience (rasam) was denied to him due to his involvement in sensual pleasures.

ಪೊರುಳಾಮ್ ಪುದಲ್ವರಮ್ ಪೂಮಿಯುಮ್, ಪೂಜ್ಞುಗ್ಗಲಾರುಮೆನ್ಮೇ
ಮರುಳ್ ಕೋಳ್ಳಕ್ಕುಮ್ ನಮಕ್ಕು ನೆಣ್ಣೇ !, ಮತ್ತುಳಾರ್ ತರಮೋ
ಇರುಳ್ ಕೋಣ್ಣವಮ್ ತುಯರ್ ಮಾತ್ತಿತ್ತನೇಳಲ್ ಪೆರುಮ್ ಪುಹ್ಗುಳೇ
ತೆರುಳುಮ್ ತರುಳ್ ತನ್ನು, ಇರಾಮಾನುಶನ್ ಶೆಯ್ಯುಮ್ ಶೇಮ್ಬುಳೇ

||39||

பொருளும் புதல்வரும் பூமியும் பூங்குழலாரும் என்றே
மருள் கொண்டு இளைக்கும் நமக்கு நெஞ்சே !

மற்றுள்ளார்தரமோ ?

இருள் கொண்ட வெம் துயர் மாற்றித் தன் ஈறு இல் பெரும்
புகழே

தெருளும் தெருள் தந்து இராமாநுசன் செய்யும் சேமங்களே.

39

poruḷum pudhalvarum bhoomiyum, poonguzhalaarum yenrē
wealth children land/property, attractive women (wife)

maruḷkonḍu ilaikkum namakku nenjē, mattṛulaar tharamō ?
losing senses go-after-them O, my heart who-else-can-do-it ?

iruḷ konḍu vem thuyarmaatritthu thān yeeru il perum puhazē
subject-to-illusion grave despair changed his his - great - qualities

theruḷum theruḷ thāndhu, iraamaanuṃshēyyum shēmangalē (39)
mind to understand brought, Sri Raamaanuja rendering such good deeds

Deluded as we are, we go after wealth, children, land/property and attractive women (wife). Sri Raamaanuja transformed our life given to ignorance and its attendant grief and despair by granting us the mind to understand his noble qualities. O Heart ! ponder as to whether there is any one else to match his abiding grace in rendering such good deeds ?

Amudhanaar recounts the protective trait of Sri Raamaanuja. Getting into an absorbed state of experiencing the Kalyaanagunas of Sri Raamaanuja, he addresses his heart regarding the material aspects which lead to ignorance and realises the contribution of Sri Raamaanuja's protective quality to impart knowledge to him and saving him.

ಶೇಮ ನಲ್ ವೀಡುಮ್ ಪೊರುಳುಮ್ ತರುಮಮುಮ್, ಶೀರಿಯ ನಲ್
ಕಾಮಮುಮ್ ಎನ್ ஈவೈ நான் ஸ்நர் ; நான் லும்க் கண்ணுக்கே
அமது காமமும் அஃமும் பೊருಳ್ வೀಡಿதஈயின் ஸுரேத்தான்-
வாமனன் ಶೀலன், ಇராமானுசன் ಇந்ந மஹேಶ்வரியே

II40II

சேம நல் வீடும் பொருளும் தருமமும் சீரிய நல்
காமமும் என்று இவை நான்கு என்பர் ; நான்கினும்
கண்ணனுக்கே
ஆம் அது காமம் அறம் பொருள், வீடு இதற்கு என்று
உரைத்தான்
வாமனன் சீலன் இராமாநுசன் இந்த மண்மிசையே. 40

shēma nāl veeḍum poruḷum dharmamum, sheeriyanal
(for all) providing well-being wealth dharma, fulfilment of
are (moksha)

kaamamum yenru ivainaalgu yenbar ; naangilum kannanukkē
right desire named these are four, they say ; of these four in the Lord alone

aam adhu kaamam aram poruḷ veeḍu idarku yenru uraitthaan
should exist the desire dharma - artha - moksha to desire alone made us
the three sub-servient understand

vaamanan sheelan, iramaanujan indha maṇmisheyē (40)
Sri Raamaanuja-having-the noble to the people of this world
qualities-of-the-Lord-in-Vaamanaavataara

Providing well being to all are liberation (Moksha), dharma, artha and kaama (desire) known as purusharthas. Of these kaama especially calls for god-orientation for attaining the Lord, while the other three should subserve it. Lord Vaamana's manifestation had brought out these qualities which Sri Raamaanuja, who took a vow of continence, emulated and preached to the people of this world.

Kaama falling 'within shastra' is highlighted as against kaama leading to hell (which is to be abjured), like getting devotees to do 'bhakthi' to the Lord and fulfil one's desire (kaama) thus. In fact the other type of good kaama is acquiring the Lord as with Sri Andaal and the Gopikas - this type of kaama was assumed by the aazhwaars in the moksha aspect. Just as Vaamana kept His Thiruvádi on all to save them, similarly Sri Raamaanuja played a role in bringing the Lord's Thiruvádi to all peoples' heads.

ಮಣ್ಣತ್ತೆ ಯೋನಿಹಳ್ ದೋಷುಮ್ ಪಿಱನ್ನು ಎಙ್ಗು ಮಾದವನೇ
 ಕಣ್ಣು ನಿಱ್ಕಲುಮ್ ಕಾಣಹಿಲ್ಲಾ, ಉಲಹೋರ್ಹಳಿಲ್ಲಾಮ್
 ಅಣ್ಣಲರಾಮಾನುಶನ್ ವನ್ನು ತೋನ್ ಟೆಯ ಅಪ್ಪೊಱುದೇ
 ನಣ್ಣರು ಇಾನಮ್ ತಲೈಕ್ಕೊಣ್ಣು, ನಾರಣಪ್ಪಾಯಿನರೇ

||41||

ಮಣ್ಣಮಿಱೈ ಯೋನಿಹಳ್ ತೋಱುಮ್ ಪಿಱನ್ನು ಎಙ್ಗು ಮಾದವನೇ
 ಕಣ್ಣು ನಿಱ್ಕಲುಮ್ ಕಾಣಹಿಲ್ಲಾ, ಉಲಹೋರ್ಹಳಿಲ್ಲಾಮ್
 ಅಣ್ಣಲರಾಮಾನುಶನ್ ವನ್ನು ತೋನ್ ಟೆಯ ಅಪ್ಪೊಱುದೇ
 ನಣ್ಣರು ಇಾನಮ್ ತಲೈಕ್ಕೊಣ್ಣು, ನಾರಣಪ್ಪಾಯಿನರೇ. 41

maṇmishai yōnihal dhōrum pirandhu, yengal maadhavanē
 taking-birth-in-this-world-as-human-being-and-other forms our Lord Madhava

kaṇṇura nirkilum
 despite standing for
 everyone to see

kaanahillaa,
 not seeing /
 not perceiving

ulahorhal yellaam
 all the people of this world

annaḷ iraaamaanujan
 swami Sri Raamaanuja

vāndhu thonriya appozudhē
 the very time he manifested himself

nāṇṇaru jnaanam
 highest knowledge

thālai kondu,
 earning (it)

naaranarkaayinarē (41)
 took refuge at the feet
 of Srīman Naaraayana

Despite the Lord taking birth in this world in various forms, and standing in front of our eyes, and despite making it known that He is Supreme, hardly anyone perceived his greatness. In contrast when our Sri Raamaanuja manifested himself in this world, all the people receiving his grace, rejoiced at earning the 'difficultly understood-knowledge', which in a nutshell is 'Srīman Naaraayana is the Lord of all, while all beings are sub-servient to Him'. This indeed shows the greater influence of an aachaarya compared to that of the Lord Himself.

The comprehensive knowledge or "samyak jnaana" of Srīman Naaraayana's Supreme Knowledge is highlighted. If the Lord talks about Himself people doubt Him or do not pay heed to His words, while if someone else like ourselves talks about the Lord, they believe that one. Therefore Sri Raamaanuja's unique role is lauded here.

அயிழையார் கோஜ், தங்ஙம், அகாடலகத்தழாந்
 மாயும் வந்நாவியை வந்த டுத்தான் இன்று மா மலரான்
 நாயகன் எல்லா உயிர்கட்கும் நாதன் அரங்கன் என்னும்
 தூயவன் தீது இல் இராமாநுசன், தொல் அருள் சுரந்தே.

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ஆயிழையார் கொங்கை தங்கும் அக் காதல் அளற்று அழுந்தி
 மாயும் என் ஆவியை வந்து எடுத்தான் இன்று மா மலரான்
 நாயகன் எல்லா உயிர்கட்கும் நாதன் அரங்கன் என்னும்
 தூயவன் தீது இல் இராமாநுசன், தொல் அருள் சுரந்தே. 42

aayizaiyaar kongai thāṅgum, āk kaadhalaṭṭru azhundhi
 on well - decorated young maidens' bosoms, in-sensual-pleasures-wasting

maayum yennaaviyai vāndhedutthaan inru, maamalaraal
 without-trace my soul came and uplifted me to-day Sri Mahalakshmi's

naayakan yella uyirhalukkum naadhan aranganennum
 Lord for all souls master Sri Ranganatha

thooyavan, theethu ill iraamaanujan thollaruḷ shurandhē (42)
 holy/pure blemishless Sri Raamaanuja through-his-natural-kindness

The holy/pure/faultless Sri Raamaanuja preached and taught that the Lord of Mahalakshmi, Sri Ranganatha is the Lord of all souls. Through his natural kindness he pulled me out of the hopeless state in which I was deteriorating with my sensual pleasures such as feasting on young maidens' bosoms. He saved me.

The more pronounced and significant role of an aachaarya like Sri Raamaanuja as compared to Lord's own role / 'swaabhaavika krupa' is highlighted. Those who did not realise themselves when the Lord's preaching fell short of changing them, Sri Raamaanuja's 'upadesham' drew them towards the Lord - the knowledge that the Lord, Sri Ranganatha, is seshi (master) of all souls, was propounded by Sri Raamaanuja. Amudhanaar remembers with gratitude the unique help provided by Sri Raamaanuja in changing him and orienting him towards the Lord.

ಶುರಕ್ಕುಮ್ ತಿರುವುಮುಣವುಮ್, ಶೋಲಪ್ಪುಹಿಲ್ ವಾಯಮುದಮ್
 ಪರಕ್ಕುಮಿರು ಎನ್ನೆ ಪತ್ತಳ ಓಡುಮ್, ಪಡಿಯಿಲು ಛೀರ್ !
 ಉರೈಕ್ಕಿನ್ ಟನನ್ ಉಮಕ್ಕು ಯಾನಟಮ್ ಶೀಱುಮುಱು ಕಲಿಯೈ
 ತುರಕ್ಕುಮ್ ಪೆರುಮೈ, ಇರಾಮಾನುಶನನ್ ಱು ಶೋಲ್ಲುಮಿನೇ

||43||

ಕುರಕ್ಕುಮ್ ತಿರುವುಮ್ ಒಣ್ಣರ್ವುಮ್ ; ಸೊಲಪ್ಪುಹಿಲ್ ವಾಯ್ ಅಮೃತಮ್
 ಪರಕ್ಕುಮ್ ; ಇರು ವಿನೈನೆ ಪತ್ತು ಅರು ಓಡುಮ್ ಪಡಿಯಿಲ್ ಒಣ್ಣಿರ್ !
 ಒರೈಕ್ಕಿನ್ನೆಱುಱು ಒಮಕ್ಕು ಯಾನ್ ; ಅರುಮ್ ಕೀರುಮ್ ಒರು ಕಲಿಯೈತ್
 ತುರಕ್ಕುಮ್ ಪೆರುಮೈ ಇರಾಮಾನುಶನ್ ಂಱು ಸೊಲ್ಲುಮಿನೇ. 43

<i>shurukkum</i>	<i>thiruvum</i>	<i>unaruvum,</i>	<i>sholappuhil</i>	<i>vaayamudham</i>
swelling	bringing the	janaana	as soon as	ambrosia in the
	wealth of bhakti	right throughout	describing	mouth
		experiencing	it began	

<i>parakkum</i>	<i>iruvina</i>	<i>patthara odum,</i>	<i>padiyil</i>	<i>ulloor</i>
fly	karma of the	get destroyed	world's	people
	past (punya/paapa)	without trace		

<i>urai</i>	<i>kinranan</i>	<i>umakkuya</i>	<i>aan</i>	<i>aramsheerum</i>	<i>uru kaliyai</i>
shall tell you		to your		about dharma's greatest enemy, the Káli	

<i>thurakkum</i>	<i>perumai,</i>	<i>iraamaanujan</i>	<i>yenru</i>	<i>sholluminē</i>	(43)
driving out		having that power,	utter	his name	
		Sri Raamaanuja			

O the people of this world, I shall tell you about a supreme way of getting rid of the powerful Káli who is the greatest enemy to dharma - our Raamaanuja can uproot him without trace. Once you start chanting his name, the wealth of bhakthi and pure knowledge spring up over and over again. The moment you start uttering his name, your mouth will be filled with ambrosia. The obstacle for liberation is in the form of bad deeds from beginningless time (good deeds too delay it!).

Utter his name, all good things come to your door step. Amudhanaar says that uttering Sri Raamaanuja's name can provide happiness while here and after we leave this world also.

சோலார் தமிழோடு மூன்குமர் சூருதிஹல் நாங்குமெல்லே
 இலா அகநெய் யாவும் தீர்ந்தவன், எல்லாம் சீர்
 நல்லார் பரவும் இராமாநுசன் திருநாமம் நம்பிக்
 கல்லார் அகல் இடத்தோர் எது பேறு என்று காமிப்பரே ?

||44||

சொல் ஆர் தமிழ் ஒரு மூன்றும் சுருதிகள் நான்கும் எல்லை
 இல்லா அறநெறி யாவும் தெரிந்தவன் எண் அரும் சீர்
 நல்லார் பரவும் இராமாநுசன் திருநாமம் நம்பிக்
 கல்லார் அகல் இடத்தோர் எது பேறு என்று காமிப்பரே । 44

<i>shollaar tamiz</i>	<i>oru moonrum,</i>	<i>shurudhihal</i>	<i>naangu yellai</i>
words/ Tamil	iyal, ishai,	the Vedas	four limits
sayings language	naatakam - the three		

<i>illaa araneri</i>	<i>yaavum therindhavan,</i>	<i>yen</i>	<i>urum</i>	<i>sheer</i>
without dharma	shastras having learnt ,	with	countless	noble
(code books)				qualities

<i>nallaar paravum</i>	<i>irraamaanujan,</i>	<i>thirunaamam</i>	<i>nambi</i>
being lauded by good people	Sri Raamaanuja's	holy name	believing

<i>kallaar</i>	<i>ahaliḍatthōr,</i>	<i>yedhu peru yenru</i>	<i>kaamipparē (44)</i>
will not learn	the people of this vast world	which is that name for attaining the goal	keep asking enthusiastically

Our Sri Raamaanuja is a gold mine of knowledge in the lucid Tamil religious poetry, the four Vedas, Smrithi, Ithihaasa and Dharma shastras (code books of Righteous living). He has earned laurels from a multitude of noble people. He is a man of renaissance. Even when told that chanting his name alone leads to the goal of liberation, they keep asking 'what is the goal (Purushaarth) in life ?'. Nor do they listen to me. What a waste ? I am at a loss to understand the reason for this malady.

The details of four Vedas as also three types of Tamil viz. "iyal", "ishai" and "naatakam" are elaborated and the emphasis is on the all round command of Sri Raamaanuja on shastras as a whole. Here again Amudhanaar highlights the all-important advantage of bhaagavatha kainkaryam as compared to bhāgavath kainkaryam.

பேஊன்ஊ மத்திரை, நின் ஶரணஊ ; அபேஊஶத்தஊ
 அஊன்ஊமித்திரை மத்திரை, ஶஊஊஶத்திரை, ஶஊஊஶத்திரை
 த்ரேஊம் - அஶஶுஶம் ஶஶஶுஶம் ஶஶஶத்திரை, த்ரேஊம்
 ஶஊஶம் ஶஶஶம்ஊ, ஶஶஶஶஶஶ ! மெய்ய்ஶஶஶ ஶஊஶத்திரை

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பேறு ஒன்று மற்று இல்லை, நின் ஶரண அன்றி ; அப் பேறு
 அளித்தற்கு
 ஆறு ஒன்றும் இல்லை, மற்று அஶ ஶரண அன்றி என்று இப்
 பொருளைத்
 தேறும் அவர்க்கும் எனக்கும் உனைத் தந்த செம்மை
 சொல்லால்
 கூறும் பரம் அன்று இராமாஶுஶ ! மெய்ய்ஶஶஶ கூறிடிலே. 45

pēronru mattrillai,
to realise in life as goal,

nin shāraṇānri,
other than your feet,

appēraḷittharku
to acquire those feet

aaronru millai mattru
no-other-way exists

achharaṇanri
save those feet,

yenri pporulai
this fact / truth

thērum āvarkum yenakkum unaitthandha shemmai shollaal
great-ones-who've me not brought straightness uttering
realised knowing too you to me

koorum pārām anru, irraamaanuja ! maimmai kkooridilē (45,
through words not possible, Sri Raamaanuja ! to describe you

Raamaanuja ! There is no greater goal in life than attaining your holy feet. And how does one acquire them ? It is only through the grace of your feet alone. To such of those who have understood this great truth and to me who is totally ignorant of this fact, your noble quality of straightness, which is beyond words, has been of great help. It can be understood by experience and not through words

Amudhanaar affirms that Sri Raamaanuja's feet are both Praapyar (upaaya / means) and Praapakam (upēyam/goal). The correspondent equivalent of this hymn in 'Yethiraaja Sapthathi' is "anukalpabhootha. vrineemahē" (Sthothra 20). It makes it abundantly clear that Sri Raamaanuja's feet alone are 'panacea' as also protection / means for attaining the Lord's lotus feet.

கூஊம் சமயங்கூஊம் கல்யே, கவலயத்
 மாஊன் ஸ்ரீத் மஹீ யுந்நோநீ, மதியிலியேன்
 தேஊம் படிவன் மனம் புஹ்நாநீ தீயே அநீதும்
 ஃஊம் கூநீ, இராமாநுசநீ - ஃஹீ நமே

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கூறும் சமயங்கள் ஆறும் குலையக் குவலயத்தே
 மாறன் பணித்த மறை உணர்ந்தோனை, மதியிலியேன்
 தேறும்படி என் மனம் புகுந்தானைத் திசை அனைத்தும்
 ஏறும் குணனை, இராமாநுசனை இறைஞ்சினமே.

46

<i>koorum</i> stating (as they want)	<i>shámayangal aarum</i> the six schools of orthodoxy	<i>kulaiya,</i> putting an end	<i>kuvalayatthē</i> in this world
--------------------------------------------	-------------------------------------------------------------	--------------------------------------	--------------------------------------

<i>maaran paṇittha mārāi</i> the-Nammaazhwar-eulogised-Tamil-Veda	<i>unardhōnai,</i> understanding its core message	<i>māddhiyiliyēn</i> even such an ignorant one as me
----------------------------------------------------------------------	---------------------------------------------------------	------------------------------------------------------------

<i>thērupādi</i> being able to understand	<i>yen mānam puhandhaanai</i> he - entered - my - poor - heart	<i>thishai anaitthum</i> in all directions
-------------------------------------------------	-------------------------------------------------------------------	-----------------------------------------------

<i>yērum guṇanai,</i> having the quality of spreading well	<i>iraamaanujanai</i> Sri Raamaanuja	<i>irainjinamē</i> took refuge in him	(46)
------------------------------------------------------------------	-----------------------------------------	------------------------------------------	------

Sri Raamaanuja had learnt and understood the Tamil Vedas, in and out, and this enabled him to controvert / refute the six schools of thought prevailing then with great authority. He requires to be lauded for utilising Sri Nammaazhwaar's message. He also entered 'my lowly heart' enabling me to acquire knowledge. Sri Raamaanuja had this quality of 'aarjava' (uprightness / honesty / uniformity in action etc.) that spread his greatness in all directions. We prostrated to such a great man and took refuge in him.

The six schools of thought viz. 'Saankhya, yogam, tarkam, Boudham, Jainam and Pashupatham' were refuted by Veda Vyaasa himself in Brahma Soothras. Vide 'amshaadhikarana' etc. in Sri Bhaashya, Sri Raamaanuja has given a broad commentary on these faiths.

ಇಟ್ಟಿಪ್ಪಡುಮ್ ಪರನೀಶನ ರಜ್ಜನೆನ್ ಉ, ಇವ್ವುಲಹತ್ತು
 ಅಱಮ್ ಶೆಪ್ಪುಮ್ ಅಣ್ಣಲ್ ಇರಾಮಾನುಶನ್, ಎನ್ನರುವಿನ್ನೆಯಿನ್
 ತಿಱಮ್ ಶೆತ್ತಿರವುಮ್ ಪಹಲುಮ್ ವಿಡಾದು ಎನ್ - ತನ್ ಶಿನ್ನೆಯುಳ್ಳೇ
 ನಿಟ್ಟುನೊ ಪ್ಪಟ ಎರುನ್ದಾನ್ ; ಎನ್ನಕ್ಕಾರುಮ್ ನಿಹರಿಲ್ಪೆಯೇ !

||47||

ಇದ್ದಿರಾಂತ್ರಪ್ ಬಡುಮ್ ಬರನ್, ಘಸನ್ ಅರಾಂಕನ್ ಂನ್ನು ಇವ್ ಁಲಕತ್ತು
 ಅರಮ್ ಂಪ್ಪುಮ್ ಅಣ್ಣಣಲ್ ಇರಾಮಾಢುಸನ್ ಂನ್ ಅರುವಿಢೆಯಿಢ್
 ತಿರಮ್ ಂಪ್ಪು ಇರವುಮ್ ಬಕಲುಮ್ ವಿಡಾತು ಂನ್ ತಢ್ ಂಿಢ್ತಾಯುಳ್ಳೇ
 ಢಿರಾಢ್ತು ಁಪ್ಪು ಅರ ಇರುಢ್ತಾಢ್ ; ಂಢಕ್ಕು ಅರುಮ್ ಢಿಕಾಢ್
 ಇಲೈಯೇ.

47

<i>irainjapaḍum</i>	<i>pārān eeshan aranganenru, ivvulahatthu</i>
The (one) worshipped	deity (if you ask which) in this world
	Sri Ranganaatha, The Supreme Lord

<i>aram sheppum</i>	<i>aṇṇal</i>	<i>iraamaanujan,</i>	<i>yen aruvinaiyin</i>
propounding - dharma	the master	Sri Raamaanuja	my dark deeds (karmas)

<i>thiram shettruiravum pahalum vidaadhu yenthān shindaiyullē</i>
destroying them night and day continuously in my thoughts (ruling)

<i>niraindhu oppu ara irundhaan, yenakku aarum nihar illayē</i> (47)
fully without dwelt to me none is a match

It was indeed our 'religious guru' Sri Raamaanuja who preached in this vast universe that 'Sri Ranganaatha is the Supreme Lord and is worshipped as the Supreme deity'. Destroying my dark karmas he established himself in my thoughts night and day as one without equal. Having earned myself the benevolent attention of Sri Raamaanuja, is there any one to match me ? None at all.

Amudhanaar addresses the people of the world at large and refers to Sri Raamaanuja's role in declaring that the Supreme refuge for all is the Lord, Sri Ranganaatha.

ನಿಹರಿನ್ ಱ್ ನಿನ್ ಱ ಎನ್ ನೀಶದೈಕ್ಕು, ಉನ್ ಅರುಳಿನ್ ಕಾಣನ್ ಱ್,
 ಪುಹಲೋನ್ ಉಮಿಲ್ಪೈ ಅರುಱ್ಕುಮ್ ಅ. ದೇ ಪುಹಲ್ ; ಪುನ್ನೆಯಿಲೋರ್
 ಪಹರುಮ್ ಪೆರುವೈ ಇರಾಮಾನುಶ ! ಇನಿ ನಾಮ್ ಪ್ಪೂದೇ
 ಅಹಲುಮ್ ಪೋರುಳಿನ್, ಪಯನಿರುವೋಮುಕ್ಕುಮ್ ಅನ ಪಿನ್ನೇ

||48||

நிகர் இன்றி நின்ற என் நீசதைக்கு உன் அருளின்கண் அன்றிப்
புகல் ஒன்றும் இல்லை ; அருட்கும் அஃதே புகல்

புன்மையிலோர்

பகரும் பெருமை இராமாநுச ! இனி நாம் பழுதே
அகலும் பொருள் என் பயன் இருவோமுக்கும் ஆன

பின்னே? 48

nihar inri ninra yen neeshadhaikku, unn arulinkanari
having no comparison to my lowliness, excepting the abode
of your mercy

puhalonrumillai, arutkum ahudē puhal punmaiylōr
no place to go, your kindness that my lowliness by illumined ones
is home (nithya sooris)

pāhārum perumai iraamaanuja ! ini naam pāzhudē
most deserving to be Sri Raamaanuja do we still keep wasting
praised (by them) (time)

āhalum porulen, pāyan iruvōmukku aana pinnē (48)
to have for what the fruit to both of us having been
separated reason ? (phalam) received

O Raamaanuja, You are great ; the immortal / illumined ones (nithya sooris) laud you. My lowliness has found no resort excepting your benevolence and 'your grace too can flow now unto people like me'. Having achieved mutual benefit (fruits), why is there, this uncalled for separation between you and me ? It is simply futile to separate both of us and we should unite.

Having been taught to understand the athma swaroopam (self-knowledge) and becoming pure, Amudhanaar feels that time has come to unite - Sri Raamaanuja's grace unto Amudhanaar and others can flow (despite being in physical body and with sense organs).

அனது ஶ்வே, அஃநீஶ் ஶோய்ஶ்வே, அஃ ஶமயம
ஶோனது ஶோஶ் ஶஃநது வம கலி, ஶாஶ்மல
தீந் நதி ஶாய் வயல் தீந் அரஶ்ந் கஶ்ல ஶ்நி ஶ்வே
தாநதில் மந்நம், இராமானுஷன் இத்துலத்துதீ

||49||

ஆனது செம்மை அறநெறி ; பொய்ம்மை அறு சமயம்
போனது பொன்றி ; இறந்தது வெம் கலி பூங் கமலத்
தேன் நதி பாய் வயல் தென் அரங்கன் கழல் சென்னி வைத்துத்
தான் அதில் மன்னும் இராமாநுசன் இத் தலத்து உதித்தே. 49

aanadhu shemmai áraneri, poyymmai áru shamayam
firmly the righteous path full of deceit and lies
established

pōnadhu ponnri irandhadhu vemkáli, poonkamala
got destroyed subdued was the powerful Káli lotus-flower's

thēn nadhi paay váyal thēnnarangan káزال shenni vaiitthu
nectar-flowing-like river full of fields - Srirangam's Lord feet on head placed

thaan ádhil mannumiraamaanujaniththalatth udhitthē (49)
he too engrossed Sri Raamaanuja owing to his being born in this
in those feet world

The holy city of Srirangam is full of fields where the nectar of lotus flowers flows like a river. Sri Raamaanuja was fully engrossed in the lotus feet of Lord Sri Ranganatha. After his birth on this earth the heretic schools of thought got destroyed ; besides, Káli's ego was humbled.

Amudhanaar talks about the celebrated birth of Sri Raamaanujar and the epoch-making role of Sri Raamaanuja in helping the people of this world at large in terms of the right interpretation of philosophical aspects.

ஸுதிப்பன ஸுத்தமர் சிந்தையுள் ; ஓன்னலர் நெஞ்சம் அஞ்சி,
கொதித்திட மாறி நடப்பன ; கொள்ளை வன் குற்றம் எல்லாம்
பதித்த என் புன் கவிப் பா இனம் பூண்டன பாவு தொல் சீர்
எதித் தலை நாதன் இராமாநுசன் தன் இணை அடியே.

||50||

உதிப்பன உத்தமர் சிந்தையுள் ; ஓன்னலர் நெஞ்சம் அஞ்சி,
கொதித்திட மாறி நடப்பன ; கொள்ளை வன் குற்றம் எல்லாம்
பதித்த என் புன் கவிப் பா இனம் பூண்டன பாவு தொல் சீர்
எதித் தலை நாதன் இராமாநுசன் தன் இணை அடியே. 50

<i>udippana utthámár shindheyul,</i>	<i>onnalár nenjum anji</i>
shining in great persons' thoughts,	adversaries' minds got scared
<i>kodhitthida maari nadappana,</i>	<i>kollai ván kuttram yellaam</i>
infuriated not standing at one place,	countless and terrible faults
<i>pádhithhayen punkavipaa inam poondana</i>	<i>paavu thol sheer</i>
meaningful my inferior poetry - hymns accepted	having the quality
(as sthothras)	of getting spread all over
<i>yedhitthalai naadhan, iraamaanujan thán inai adiyē (50)</i>	
the leader amongst ascetics Sri Raamaanuja his	two feet

Sri Raamaanuja excelled himself as the foremost leader amongst ascetics owing to his extremely noble qualities. His lotus feet shine and abide in the thoughts of great person. The adversaries' hearts trembled with fear and he struck terror in them - they could not stay in one place and were broken asunder. Despite being full of blemishes, my poetry has been kindly accepted as 'superior hymns'.

Famed as 'Prapanna Gayathri' this 'Raamaanuja Nootrandhaadhi', was declared to be included under 4000 Divya Prabhandham - it has 'Raamaanuja naama mantra' 108 times and Amudhanaar was allowed to bring it in 'Iyarpa'

ಅಡಿಯೈ ತೊಡರ್ನ್ದು ಮುಮ್ ಐವರ್ಹಟ್ಟಾಯ್, ಅನ್ಱು ಪಾರದ ಪ್ಪೋರ್
ಮುಡಿಯ ಪ್ಪರಿ ನೆಡುನ್ದೇರ್ ಎಡುಮ್ ಕೋನೈ, ಮುಮ್ಡುಡುನ್ದ
ಅಡಿಯಕ್ಕು ಮುದಮ್ ಇರಾಮಾನುಶನಂ - ಎನ್ನೈ ಆಳ-ವನ್ನು ಇ
ಪ್ಪಡಿಯಿಲ್ ಪಿಟನ್ದದು, ಮತ್ತಿಲ್ಲ ಕಾರಣಮ್ ಪಾತ್ರ್ಡಲೇ ||51||

ಅಡಿಯைத் தொடர்ந்து எழும் ஐவர்கட்காய் அன்று, பாரதப் போர்
முடியப் பரி நெடுந் தேர் விடும் கோனை முழுது உணர்ந்த
அடியர்க்கு அமுதம் இராமாநுசன் என்னை ஆள வந்து இப்
படியில் பிறந்தது ; மற்று இல்லை காரணம், பார்த்திடிவே. 51

adiyai thodarndhu yezum aivarhatkaai, ánrú paaradappōr
using the feet vanished for the sake of in the in the Mahaabhaaratha
Paandavaas yore war

mudiyaṇ pari nedum thēr vidum kōnai, muzhudhuunarndha
to end the war steed-driven chariot driven by fully understood/and
Lord Krishna enjoyed

adiyarku amudham iraamaanujan yennai aalavandhu
to bhaagavathaas extremely Sri Raamaanuja (to make) me subservient
nectary (to him)

pádiyil pirandhadhu, mattru illai kaaranam paarthidilē (51)
in-this-world-born no-other-reason-for-this if examined

In dwaapara yuga Sri Krishna became a charioteer for the steed-driven chariot of Arjuna during the Mahabhaaratha war in order to help the paandavaas who had taken refuge in Him, and amongst the great men who fully understood and enjoyed the role and nature of the Lord was Sri Raamaanuja. For the latter to be born in this world, there is no other reason except my upliftment - however much I keep thinking about it, that's the only reason.

It is the Lord's 'wont' to place his 'aashirithas' (those who have taken refuge in Him) at a high pedestal. Amudhanaar says that people believe that Kannan Himself has taken the form of Sri Raamaanuja ; he says that Sri Raamaanuja has taken avataara expressly to reform a wretched one like himself. He feels that his taking refuge at Koorathaazhwaan has led to his real birth viz. jnaanappiravi (the life of knowledge) and this led to his writing the Nootrandhaadhi.

பாத்ரான் அஃ ஸமயங்கு பதேபு ; இபாட் முமுதும
போர்த்தான் புஹ்ரீகோண்டு புந்மெயினே நிதே தான் புஹ்ரு,
தேர்த்தான் இர வினே தேர்த்து அரங்கன் செய்ய தான்
பாத்ரான், இவ்வு எம் இராமாநுசன் செய்யும் அற்புதமே

||52||

பார்த்தான் அறு சமயங்கள் பதைப்ப ; இப் பார் முமுதும்
போர்த்தான் புகழ்கொண்டு ; புன்மையினேனினிடத் தான்
புதுந்து
தீர்த்தான் இரு வினை ; தீர்த்து அரங்கன் செய்ய தான்
இனையோடு
ஆர்த்தான் ; இவை எம் இராமாநுசன் செய்யும் அற்புதமே. 52

paarthaan aru shámayangal pathaippa, ippaar muzhudhum
glanced (at me) six faiths trembling this entire world

porthaan puhaz kondu punmeyinē nidaitthaan puhundhu
excelled in his fame entering-me-(the lowly one) - himself

theerthaan iruvina theertha arangan sheyya thaalinaiyōdu
 effaced both 'sins' not only that in Ranganaatha's enjoyable-feet-(he)
 and 'punyas'

aathan, ivai yem iraamaanujan sheyyum arpudhamē (52)
 joined (me) these (are) our Sri Raamaanuja carrying miracles
 out

Many are the amazing deeds undertaken by Sri Raamaanuja; he drove out faiths not owing allegiance to Vedas with his philosophic concepts chiselled out of Vedas; he found himself that due to this, his name spread far and wide in the world; and entering my lowly heart he effaced the result-yielding sins and good deeds with his benevolence; not merely that, he sent me to and joined me with the Lord, Sri Ranganaatha's lotus feet.

Sri Raamaanuja led the movement for knowledge about Vishnu, and Amudhanaar says that besides doing kainkaryam to aacharyas, he achieved bhagavaan kainkaryam. Whatever he did before amounted merely to worship led by some authority (adhikaara māttham).

அஃதன் ஶ்வே இராமானுஜன், ன்வே அஃவன்
 கஃதம் கத்வம் காமுஜ ஶீலர், கருதரிய
 பஃதம் யிருஃதம் பல்லு லகம் யாவும் பரநதன்
 நஃதம் - தன், இந்நிலத் தன் நாத்நனே

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அற்புதன், செம்மை இராமானுசன் என்னை ஆள வந்த
 கற்பகம், கற்றவர் காழுறு சீலன் கருது அரிய
 பற்பல் உயிர்களும் பல் உலகு யாவும் பரனது என்னும்
 நற்பொருள் தன்னை இந் நானிலத்தே வந்து நாட்டினனே. 53

arpudhan, shemmai iraamaanujan, yennai aalavandha
 amazingly noble our Raamaanuja his rendering (me) his servant

karpaham kātthavar kaamaru sheelar, kārudhariya
 wish-yielding the jnaani's longing-to-be-with (he) number of souls
 tree (scholar's) the goodman beyond imagination

parpal uyirhalum pāl ulaham yaavum pāranadhu yennum
 those-jivas-existing-in immeasurably vast worlds (the fact) they all belong
 to the Lord

nārporul thānnai, innaanilatthai vāndhu naattinanē (53)
 that central concept, in this vast world manifesting established
 himself

The amazingly glorious and nobility personified, Sri Raamaanuja, whom even the men of vast knowledge longed to be with, came down as though he was a wish-yielding tree and rendered me becoming his servant. He propounded and established the most significant concept that the vast body of souls and various 'lokas' which they inhabit consistent with their karmas(both sins and good deeds included) are indeed eternal and form His Corpus.

An aachaaryaa's qualities of being 'aapthaathanaman', free from ill-feelings and purity in thought and action, deceit-free and ability to grant wishes of needy persons and extreme benevolence are highlighted here. He should also have deep knowledge to be able to preach as though he knows it directly (besides saathvic practices – anushtaana). Amudhanaar says that Sri Raamaanuja excelled in all these qualities. And that Sri Raamaanuja showed to the world (by refuting unvedic religions) that everything is subservient to the Supreme Lord. And the mutual relation amongst 'chethanaachethanas' and the Lord was propounded by him' (Lord the shareeri / we His shareera).

<p>நாட்டிய நேச ப்ஷமயங்கல் மாண்டன, நாரணன் காட்டிய வேதம் களிப்புற்றது, தன் கुरुஹை வல்ல வாட்டம் இலா வண் தமிழ் மறை வாழ்ந்தது மண்ணுலகில் நாட்டிய சிலத்து இராமானுசன் தன் இயல்வு கண்டே.</p>			
<p><i>naattiya neecha chamayangal maandana,</i> the-well-entrenched-the-lowly-heretic- faiths-fell-apart-into-pieces</p>		<p><i>naarānanai</i> Naaraayana as Supreme was brought</p>	
<p><i>kkaattiya vēdam kaliputtradhu,</i> to the fore by the Vedas stood aloft</p>		<p><i>thén kuruhai vallal</i> in the lovely - kuruhaapuri - taking-birth</p>	
<p><i>vaattamilaa</i> (azhwaar) with no language limitations</p>	<p><i>van thāmiz mārāi</i> the-glorious-Tamil Veda Thiruvolmozhi</p>	<p><i>vaazhndhādhu</i> registered a bright life</p>	<p><i>maṇṇulahil</i> in this world</p>
<p><i>yeettiya sheelatthu , irraamaanujan thān iyalvu kándē</i> (54) getting-together-good men, Sri Raamaanuja's his essential - goodness - (in philosophy) on-being-seen</p>			

Having fully realised the ability of Sri Raamaanuja to combine all the right-minded persons, the well-entrenched lesser faiths fell apart and ran without trace. The vedas once again shone with the concept of Srīman Naaraayana as being the Supreme Truth / Reality. Thiruvoimozhi, the melodious Tamil Veda, composed by the aazhwaar at the lovely Kuruhaapuri (Sri Nammaazhwaar) for everyone to enjoy, registered a bright future.

The supreme truth that it is Srīman Naaraayana who is to be attained by all jivas was established by Sri Raamaanuja. In order to do this he had to remove the obstacles posed by lesser faiths which were buried without trace.

Here some scholars bring in the meaning contained in the sloka "Gaathaathaadhaa....." sthothra 70, vide 'Yethiraajasapthathi' : Sri Raamaanuja's philosophy rendered null and void 'Bouddha's, Kapila's, Kumaarila Bhaattaa's and Prabhaakara's stand-points'.

கண்டவர் சிந்தை கவரும் கடி பொழில் தென்அரங்கன்
தொண்டர் குலாவும் இராமாநுசனை, தொகை இறந்த
பண் தரு வேதங்கள் பார் மேல் நிலவிடப் பார்த்தருளும்
கொண்டலை, மேலித் தொழும் குடி ஆம் எங்கள்
கோக்குலமே 115511

கண்டவர் சிந்தை கவரும் கடி பொழில் தென்அரங்கன்
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கொண்டலை, மேலித் தொழும் குடி ஆம் எங்கள்
கோக்குலமே 55

kāndavar shindhai kāvarum, kāḍipozil thennarangan
those who came to serve are attracted, fields - covering the Lord Ranganatha
with sweet smell

thondār kulaavum irraamaanujanai, thohai irandha
by the prayer (to) in this world having established firmly
devotees'

pān tharuvēdangal paar mēl nilavida paartharuḷum
Vedas-with-intonations in this world having established firmly
(highs and lows)

koṇḍalai mēvi thoẓum kuḍi aam yēgal kōkkulamē (55)
the very serving lovingly and deserve to be the
courteous taking refuge, that lineage master of our heritage

It was our Raamaanuja who firmly established the chanting of vedas comprising intonation/highs/lowes in this world and he is indeed very benevolent. Whoever happened to visit used to get attracted to Sri Raamaanuja, who had such a magnetic pull. Those who came to worship Sri Ranganaatha with his abode located amidst sweet smelling fields sang the praises of Sri Raamaanuja. The followers of this lineage who take refuge in and laud him deserve to be our masters.

Sri Raamaanuja's great role of establishing 'adhyanothsavam' (during maargashira month) wherein the 4000 Prabhandham is recited over 20 days finds reference here. The word 'Kōkkulame' conveys those who have taken refuge in Sri Raamaanuja are masters of heritage to which we belong ('Swāmithva' of our predecessors).

கோக்குல மன்னரே மூவெழு கால், ஓரு கூர் மழுவால்
 ஷோக்ஷிய தேவனைப் போற்றும் புனிதன், புவனம் எங்கும்
 ஆக்கிய கீர்த்தி இராமாநுசனை அடைந்தபின் என்
 வாக்கு உரையாது, என் மனம் நினையாது இனி மற்று
 ளன்றையே.

II56II

56

kōkkula mannarai
 kshathriya-clan kings

moovezhukaal,
 right upto twenty-
 one generations back

orukoormazhuvaal
 with a sharp
 battle axe

pokkiadevanai
 God Parashurama who
 destroyed (them)

potthum punidhan,
 worshipfully - adoring
 holy ones

bhuvanamengum
 everywhere in the
 world

aakkiya keerthi
 with-glory-spreading

iraamaajunai
 Sri Raamaanuja
 (has)

aḍaindhapin
 after taking
 refuge in him

yen
 my

vaakkuraiyaadhu, yen mānam ninaiyaadhu inimattru onreyē (56)
 tongue (voice) my mind cannot think anything else-in-future
 cannot say

The manifestation of Vishnu in the form of Parashuraama in the state of anger destroyed twenty-one generations of kshathriyas (who had a history of highhandedness) with his battle-axe. Sri Raamaanuja praised the Lord in this avathaara who had a purpose to fulfil ; his greatness and glory spread all over the world. I have taken refuge in such a holy person and my tongue cannot utter anything further; neither can my mind think of anything else (excepting his name).

The avathaara highlights the removal of 'ahankaara' and 'mamakaara' which are obstacles for achieving purushaartha (i.e. the goal / service at Paramapadham). The Lord, Parashuraama, is stated to have purified the earth 21 times.

ಮತ್ತೊರು ಪೇಱು ಮದಿಯಾದು, ಅರಜ್ಞನ್ ಮಲರಡಕ್ಕಾಳ್
ಉತ್ತವರೇ ತನಕ್ಕುತ್ತವರಾಯ್ ಕೊಳ್ಳು ಮುತ್ತಮನೈ,
ನತ್ತವ್ ಪೋತ್ತುಮ್ ಇರಾಮಾನುಶನೈ ಇನ್ನಾನಿಲತ್ತೇ
ಪೆತ್ತನನ್, ಪೆತ್ತಪಿನ್ ಮತ್ತಳಿಯೇನ್ - ಒರು ಪೇದೈಮೈಯೇ

||57||

ಮற்று ಒರು ಬೇರು ಮತಿಯಾತು, ಅರಜ್ಞನ್ ಮಲರ್ ಅಡಿಕ್ಕು ಆಳ್
ಉತ್ತವರೇ ತನಕ್ಕು ಉತ್ತವರಾಯ್ ಕೊಳ್ಳು ಮುತ್ತಮನೈ,
ನತ್ತವ್ ಪೋತ್ತುಮ್ ಇರಾಮಾನುಶನೈ ಇನ್ನಾನಿಲತ್ತೇ
ಪೆತ್ತನನ್, ಪೆತ್ತಪಿನ್ ಮತ್ತಳಿಯೇನ್ - ಒರು ಪೇದೈಮೈಯೇ.

57

mattru oru pērumádhīyaadhu, arangan málar adikku aal-
no-other-gain not expecting, Sri Ranganaatha's Lotus feet the-

utthavarē thánakku uttravaraai koḷḷum utthamanai
devotees (to him) dear ones considered the noble ones

nál thávar pottrum iramaanujanai innaanilatthai
(from) those-having-done-good- Sri Raamaanuja in this earth
service to the Lord (prapannas)

pettranan, pettrapin mattru áriyēn oru pedhamaiyē (57)
took refuge having nothing else or any deed unbecoming of me,
(in him) got his refuge my heart does not long

Sri Raamaanuja, the noble ascetic, regarded the devotees rendering service to the lotus feet of Sri Ranganaatha as his dear ones and gave them refuge. He was adored by the greatest of seers who had

become prapannas. I took refuge in such great Sri Raamaanuja. Now nothing else I long for or do anything unbecoming of me.

Those who have surrendered to the lotus feet of Sri Ranganaatha for achieving Parama Purushaatha are my "aathmeeya-bandhus" (dear ones), so believed Sri Raamaanuja. 'Sharanaagathi tapas' besides other types of meditation took the pride of place. With this Amudhanaar felt 'viveka' rising in him and 'ajnaana' receding.

ಪೇದೈಯರ್ ವೇದ ಪೊರುಳದನ್ ಟುನ್ರಿ ಪಿರಮಮ್ ನನ್ ಟೆನ್ ಟು
ಓದಿ ಮತ್ತೆಲ್ಲಾ ಉಯಿರುಮ್ ಆದೆನ್ ಟು ಉಯಿರ್ಹಳ್ ಮೆಯ್ ಎಟ್ಟು
ಆದಿ ಪರನೋಡೊನ್ ಟಾಮ್ ಎನ್ ಟು ಶೋಲ್ಲಮ್ ಅವ್ವಲ್ಲೆಲ್ಲಮ್
ವಾದಿಲ್ ವೆನ್ ಟಾನ್, ಎಮ್ ಇರಾಮಾನುಶನ್ ಮೆಯ್ ಮೃದಿಕ್ಕುಡಲೇ ||58||

ಪೇತೆಯರ್ ವೇತಪ್ ಪೊರುಳ್ ಇತ್ತು என்று ಒನ್ನಿಬ್ ಪಿರಮಂ
ನನ್ನು என்று
ಓದಿ ಮற்று ಎಲ್ಲಾ ಒಯಿರೂಂ ಅಂತು ಎಂದು, ಒಯಿರ್ಹಳ್
ಮೆಯ್ವಿட்டு
ಆದಿಬ್ ಪರನೋಡು ಓನ್ನು ಆಮ್ ಎಂದು ಸೊಲ್ಲೂಂ ಅವ್
ಅಲ್ಲಲ್ ಎಲ್ಲಾಂ
ವಾಡುಲೆ ವೆನ್ನರಾನ್, ಎಂ ಇರಾಮಾನುಶನ್ ಮೆಯ್ ಮತಿಕ್ಕಡಲೇ.

58

pēdēyar vēdaporruḷ idhu yenru unni piramananru yenru
Ignorant ones (this is) the core of Vedas we utter is Brahman so-

ōdhi mattru yellaa uyirum ahadē yenru, uyirhal meyy-vittu
-saying all jivas (are) that very jivas excepting bodies
(excepting Brahman) Brahman

aadhipparanoḍu onraamenru shollum avvallalellaam
with aadhibrahman get united later such declarations

vaadhil venraan, yem iramaanujan meyyumadhikadalē (58)
in debates refuted our Swami Raamaanuja the ocean of logic and Vedantha

Some ignorant and puerile ones though accepting veda as authority joined voice with those who did not do so and concluded that 'self-knowledge is the purport of the vedas' ; they considered Brahman as Truth and identified with consciousness ; that Brahman excepting Itself is totally unique from others ; Jeevaathmaas are not separate

but due to ignorance appear so and that they become united with Brahman once they leave their bodies - such declarations were being made freely. It was our Raamaanuja who refuted and rectified all these absurdities with his unique logic and deep knowledge, and made winning contribution.

Shankara, Bhaaskara and Yaadhavaprakaasha put forward some concepts which Sri Raamaanuja countered with appropriate upanishadic texts and established the Vishistadvaita philosophy. He established the concept of a personal God qualified by certain attributes viz. individual souls and the universe. He showed that there is an organic relationship of oneness of the Universe and the individual souls with Brahman (the upanishadic term for the Supreme deity) form his shareera.

கடல்வாய் தேய் வட்டிநுள்ளம், கலி இருளே
மிடையாரு காலத்து இராமானுசன், மிக்க நான்மறையின்
சுடர்ஒளியால் அவ் இருளைத்துரந்திலனேல், உயிரை
ஸுடையவன் நாரணன் என்று அறிவார் இல்லை உற்று

||59||

கடல் அளவு ஆய திசை எட்டினுள்ளும் கலி இருளே
மிடைதரு காலத்து இராமானுசன், மிக்க நான்மறையின்
சுடர்ஒளியால் அவ் இருளைத்துரந்திலனேல், உயிரை
உடையவன் நாரணன் என்று அறிவார் இல்லை உற்று
உணர்ந்தே. 59

kádal aḷavaaya dhishai yettinuḷḷam,
oceans forming borders in the eight directions

káli iruḷē
darkness named Káli

miḍaitháru kaalatthu iraamaanujan, mikka naan maraiyin
(If) when densely covered Sri Raamaanuja pronounced, the four Vedas.

shuḍar oliyaal avvirulai tthurandhilanē uyirai
bright light that Káli's if not dispelled for all souls
terrible darkness

udeiyavan, naarananenru arivaar illai uttru unarndhē (59)
the Lord (is) Naaraayana without - knowing firmly understanding
passed-away

When the terrible Káli covered the entire earth, surrounded by oceans, with his darkness, Sri Raamaanuja manifested in this world.

On the authority of four vedas he dispelled the darkness. If he had not done so, the supreme truth that 'Sriman Naaraayana is the Lord of all souls, would have remained a secret and none would have known about it.'

Yethiraja Sappthathi's sloka 56 by Sri Vēdanta Desika brings out this aspect succinctly : 'The lamp of Yethiraja filled with the oil of bhagavad bhakthi shone brilliantly failing which there would have been pitch darkness in this world comprising untenable faiths.' That Sriman Naaraayana is 'sarva seshi' (master of all souls) which was successfully propounded by Yethiraja, would have remained unknown. Elements forming basis of philosophic studies like 'Pramēya', 'Pramaana' gained importance, thanks to Yethiraja.

ஸரண்த் மெய்ஞ்ஞானியர் யோகம் மோகம், திருவாய் மொழியின்
மணம் தரும் இன் இசை மன்னும் இடம்தொறும், மா
புணர்ந்த பொன் மார்பன் பொருந்தும் பதிதொறும் புக்கு
நிற்கும்
குணம் திகழ் கொண்டல், இராமாநுசன் எம் குலக்
கொழுந்தே. 60

uṇarndha meyyjñāniyar yogam dhorum, thiruvoimozhiyin
knowing and the philosophers wherever their groups, Nammaazhwaar's
experiencing Thiruvoimozhi's

maṇam thārum innishai mānnum idamdhorum, maa mālarai
fragrance melodious-music-wafling-places Sri Mahaalakshmi
giving

punārndhapon maarbanporundhum pādhidhorum pukkunirkum
eternally Vishnu with in holy places where He have entered
residing in exquisite chest has established Himself

guṇam thihaz kondal, iraamaanujan yem kulaKozhundhē (60)
shining with knowledge cloud-like Sri Raamaanuja the first In our clan
of philosophy in generosity

Wherever groups of philosophers who have realised God, come together, wherever Sri Nammaazhwaar's Thiruvoimozhi's music as also fragrance wafts, wherever the Lord with that eternally-chest-residing- Sri Mahalakshmi has established Himself i.e. in holy places, Sri Raamaanuja, our clan's the very first, chose to stay.

The combined aspect of a personal God and bhakthi towards Him, and discussions among thinkers on Sri Raamaanuja's philosophy (Veda Maarga Prathishtapana) as also Tamil Vedas by Sri Nammaazhwaar (bhagavad Vishayam - bhaagavatha aspect) formed the subject matter.

கோழுந்து விஹோடி ப்ಪடரும வ்ம கோல் விநையால், நிரயத்து
அழுந்தியிழீநை வந்து ஆட்கொண்ட பின்னும், அரு
தோழும தவத்தோன் எம் இராமாநுசன் தோல் புகழ் சுடர்
மிகு
வழுந்து ; அதால் நல் அதிசயம் கண்டது இருநிலமே II61II

கொழுந்துவிட்டு ஓடிப் படரும் வெம் கோள் வினையால்,
நிரயத்து
அழுந்தியிட்டேனை வந்து ஆட்கொண்ட பின்னும், அரு
முனிவர்
தொழும் தவத்தோன் எம் இராமாநுசன் தோல் புகழ் சுடர்
மிகு
எழுந்தது ; அத்தால் நல் அதிசயம் கண்டது இருநிலமே. 61

kozhundhu vittodi ppadarum vem kōḷ vinaiyaal, nirayatth-
the ever-growing thicket of terrible and powerful misdeeds, in the hell-

- azhundhi - ittēnai vāndhu aatkōṇḍa pinnum, aru munivar
fully - drowned - me even after making holy people

thozum thavatthōn yemmiraamaanujan thol puhaz shuḍar mikku
serving (him)the ascetic Sri Raamaanuja's noble qualities without losing
any glory

yezhundhadhu, atthaal nāl athishayam kandathu irunilamē (61)
shone further (seeing) it witnessed a miracle in this vast world

Swami Raamaanuja was worshipfully adored by yogis who had acquired everlasting fame and glory. They had successfully practised

the process of sharanaagathi. Owing to the noble qualities to which he was home, and given as I was to the fruits of the ever-growing thicket of sins, saw to it that I became your (Raamaanuja's) servant. Even then those qualities are glittering more than ever. This world has witnessed a miracle !.

That is to say that all wicked people, as I am, benefited from Sri Raamaanuja, says Amudhanaar. Sri Raamaanuja's "connection" to such people all over rendered his noble qualities to shine more than ever.

ಇರುಂದ್ಹೆನ್ ಇರುವಿನೈ ಪಾಶಮ್ ಕಱತ್ತಿ, ಇನ್ಱು ಯಾನಿರೈಯಮ್
ವರುಂದ್ಹೆನ್-ಇನಿ ಎಮ್ಮಿರಾಮಾನುಜನ್, ಮನ್ನು ಮಾ ಮಲರ್ತ್ತಾಳ್
ಪೊರುಂದಾ ನಿಲೈಯುಡೈ ಪುನ್ನೈಯಿರೋರ್ಕ್ಕೋನ್ಱುಮ್ ನನ್ನೈ ಶೆಯ್ಯಾ
ಪೆರುಂದ್ವೆವರೈ ಪರವುಮ್, ಪೆರಿಯೋರ್-ತಮ್ ಕಱಲ್ ಪಿಡಿತ್ತೇ

||62||

ಇರುಂದ್ಹೆನ್ ಇರು ವಿனைಪ್ ಪಾಶಮ್ ಕಱತ್ತಿ ಇನ್ನು ; ಯಾನ್
ಇರೈಯುಮ್
ವರುಂದ್ಹೆನ್ ಇನಿ ಎಮ್ ಇರಾಮಾನುಜನ್ ಮನ್ನು ಮಾ ಮಲರ್ತ್ತಾಳ್ ತಾನ್
ಪೊರುಂದಾ ನಿಲೈಯುಡೈ ಪುನ್ನೈಯಿರೋರ್ಕ್ಕೋನ್ಱುಮ್ ನನ್ನೈ ಶೆಯ್ಯಾ
ಪೆರುಂದ್ಹೆನ್ ತೇವರೈ ಪರವುಮ್, ಪೆರಿಯೋರ್ ತಮ್ ಕಱಲ್ ಪಿಡಿತ್ತೇ. 62

<i>irundhēn</i>	<i>iruvinaḥ</i>	<i>paasham</i>	<i>kazatttri</i>	<i>inru</i>	<i>yaaniraiyum</i>
am happy	both sins	getting rid of the	noose	to-day	I, not in the least
	and punyas				

<i>varundhēn</i>	<i>ini</i>	<i>yem</i>	<i>iraamaanujan</i>	<i>mannu</i>	<i>maamalarththaal</i>
feel the lack	from now on	our	Raamaanuja's	lofty	lotus feet

<i>porundaa</i>	<i>nilaiyudai</i>	<i>pun meyinork</i>	<i>onrum</i>	<i>nānmai</i>	<i>chheyyaa</i>
bereft of quality	to join	the lowly ones	no help	extended	whatsoever

<i>perundevarai</i>	<i>paravum</i>	<i>periyōr</i>	<i>thām</i>	<i>kāzal</i>	<i>piditthē</i> (62)
(on) Lord Ranganātha	hymns	elder ones	feet	as refuge	
	being sung				

"Sri Raamaanuja is extra-ordinarily great and those who have not taken refuge at his lotus feet are indeed extremely unfortunate. Although Lord Ranganātha is everyone's well -wisher, He will not

do good to them" - so has Koorathazhwaan sung in a hymn and I obtained his lotus feet to-day (took refuge). I am freed of all the effects of good and bad deeds. Having rendered myself pure, I will not be subject to any sorrow and I shall rest happy.

The great quality of extending his (Raamaanuja's) benevolence even to those who had not asked for it (the 'nirhethuka' aspect) is highlighted here.

பிடியைத் தோடரும் களிறு என்ன, யான் உன் பிறங்கிய சீர்
அடியைத் தோடரும்படி நல்க வேண்டும், அறு சமயச்
செடியைத் தோடரும் மருள் செறிந்தோர் சிதைந்து ஓட
இப்படியைத் தோடரும், இராமானுஜ ! மிக்க பண்டிதனே

||63||

பிடியைத் தோடரும் களிறு என்ன, யான் உன் பிறங்கிய சீர்
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வந்து இப்
படியைத் தோடரும், இராமானுஜ ! மிக்க பண்டிதனே ! 63

piḍiyai thodarumkalir yenna, yaan un pirangiya sheer
female being the male elephant, me your radiant qualities
elephant followed (by)

adīyai thoḍarum pāḍi nalha vendum, aru shāmaya
your feet to be followed grant me, the six (unvedic)

chediyai thoḍarum maruḷ sherindhōr shidaindhōdā vandhu
hid them- the cause ineptness full of that running helter arrived
selves of (that) those ignorant ones skelter

ippaḍiyai thoḍarum, iraamaanuja! mikka paṇḍithanē (63)
In this world being hunted Sri Raamaanuja! the great scholar

O Raamaanuja! those inept ones responsible for the six unvedic faiths took to their heels. You instilled righteous behaviour in all by following them and winning them over like a male elephant getting the better of its female counterpart. May I be blessed to follow closely your glorious feet just the same way a male elephant pursues a cow elephant.

In regard to non-Vedic faiths Sri Vedanta Desika elucidates in his 'Yethiraaja Sapthathi' (Sthothra 69) the absence of any need for us to worry about those faiths as Sri Raamaanuja has already unequivocally / authoritatively refuted them.

புன்து மாகன் பசுந்நுழி, அநந்தம் பாய் மதமாய்
வின்து வஜ்ஜ் இராமானுசமுனி வேழம், மெய்மே
கோந் நல் வேத கீழ்நுந்நு மென்து கீழ்நுந்நு
மன்து வஜ்ஜ், வாதியர்ஹா ! ஸஜ்ஜ் வாழ்வதே

||64||

பண் தரு மாறன் பசுந் தமிழ் ஆனந்தம் பாய் மதமாய்
விண்டிட எங்கள் இராமானுசமுனி வேழம் மெய்ம்மை
கொண்ட நல் வேதக் கொழுந் தண்டம் ஏந்தி, குவலயத்தே
மண்டி வந்து ஏன்றது ; வாதியர்காள் ! உங்கள் வாழ்வு அற்றதே.

64

pantharu maaran pashuntthamiz, aanandham paaymādhamaai
adding Sri Nammaazwaar the sweet Tamil ecstasy-flowing-as fluid-water
melody

<i>viṇḍida</i>	<i>yengal</i>	<i>iraamaanujamuni</i>	<i>vēzum,</i>	<i>meymeyai</i>
-on-that	our	Sri Raamaanuja - named	elephant	truth-

<i>konda</i>	<i>nālvēda</i>	<i>kozun</i>	<i>tthandām</i>	<i>yēndhi,</i>	<i>kuvalayatthē</i>
-uttering	lofty - (like) huge	- sleeper	lifting	In this	vast world
	-Vedas'	(log)			

maṇḍi vandhu yēnradhu, vaadhiyarhaal ! ungal vaazvatradhē (64)
confronting-you thrusting polemicists your life is finished
on you

You polemicists! why have desire to live from now on? You better give up since the 'rutted' male elephant, in the form of Sri Raamaanuja pouring like a cascade the melodious ecstasy-producing Thiruvoimozhi of Sri Nammaazhwaar will thrust on your heads the heavy log of wood viz the infallible vedas. Mark it! This elephant is running amuck all over. Your life is as good as finished.

Utilising Vedas to resolve Vedanthic issues (that is, tathva nirṇaya) was emphasized by Sri Raamaanuja who also made use of the import of Sri Nammaazhwaar's Thiruvoimozhi.

வாழ்வத்து தோல்வி வாதியர்க்கு, வன்முறை மனோபாவம்-தவம்
 தாழ்வத்து தவம் தாரணி பெற்றது, தத்துவ நூல்
 கூழ்த்தது, கீழ்த்தம் வல்லம் பதித்த குணத்தினர்க்கு அந்
 தாழ்வத்து, எவ்வாறானது தன் ஜ்ஞானத்திலே ||65||

வாழ்வு அற்றது தொல்லை வாதியர்க்கு ; என்றும் மறையவர்
 தம்

தாழ்வு அற்றது : தவம் தாரணி பெற்றது ; தத்துவ நூல்
 கூழ் அற்றது ; குற்றம் எல்லாம் பதித்த குணத்தினர்க்கு அந்
 நாழ் அற்றது, நம் இராமாநுசன்தந்த ஞானத்திலே. 65

vaazhvu attrádhu thollai vaadhiyarkku, yenrum maraiyavar thám
 The life spoiled those age - old polemicists always great ones
 trained in Vedas

thaazvu átttradhu thávam thaarani pettradhu tatthuva nool
 the lack of it got praising the world got philosophies
 remedied

koozh átttradhu kuttramellaam padhittha gunatthinarkku an -
 absolute, infallible all-kinds-of-doubts filled-with people of that
 and truth-telling nature

-naazh átttradhu, nám iraamaanujan thándha jnaanatthilē (65)
 put an end to all our Sri Raamaanuja given this knowledge
 those deficiencies

Thanks to Sri Raamaanuja spreading the right knowledge, the age-old contradictions that were prevailing in regard to upanishadic concepts were removed and those who were indulging in polemics were nowhere to be seen. The vedic scholars got a new lease of life and the earth itself witnessed a great epoch in its history. People with faulty life-styles got reformed.

"Whether it is bhakthi or Prapatthi, the means to achieve the goal is the Supreme Lord" as also that the 'entire Universe is His sports (Vibhoothi)' was propounded by Sri Raamaanuja by utilising upanishadic texts.

ಇಾನಮ್ ಕನಿನ್ದ ನಲಮ್ ಕೋಣ್ಡು ನಾಳ್‌ದೊಲುಮ್ ನೈಬವಕ್ಕು-
 ವಾನಮ್ ಕೋಡುಪ್ಪದು ಮಾದವನ್, ವಲ್‌ವಿನೈಯೇನ್ ಮನತ್ತಿಲ್
 ಈನಮ್ ಕಡಿನ್ದ ಇರಾಮಾನುಶನ್ ತನ್ನೈ ಎಯ್ಲಿನಕ್ಕು
 ತ್ತಾನಮ್ ಕೋಡುಪ್ಪದು, ತನ್ ತಹವೆನ್ನುಮ್ ಶರಣ್ ಕೋಡುತ್ತೇ

||66||

ಗ್ರಾಹಮ್ ಕನಿನ್ದ ನಲಮ್ ಕೊಂಡು ನಾಲ್‌ತೊಳುಮ್ ನೈಬವರ್ಕ್ಕು
 ವಾನಮ್ ಕೊಡುಪ್ಪದು ಮಾದವನ್ ; ವಲ್‌ವಿನೈಯೇನ್ ಮನತ್ತಿಲ್
 ಉನಮ್ ಕಡಿನ್ದ ಇರಾಮಾನುಶನ್ ತನ್ನೈ ಎಯ್ಲಿನಕ್ಕು ಅತ್
 ತಾನಮ್ ಕೊಡುಪ್ಪದು ತನ್ ತಹವೆನ್ನುಮ್ ಶರಣ್ ಕೊಡುತ್ತೇ. 66

<i>jnaanam kánindha nálam kondu,</i>	<i>naal thorum</i>	<i>naibavarku</i>
the knowledge assimilated-in-bhakthi-form	day-after-day	heart getting mellowed

<i>vaanam koduppadhu maadhavan,</i>	<i>vál vineyēn</i>	<i>mánatthil</i>
moksha being given by the Lord	me who had done	in my heart
(liberation)	greatest sins	

<i>eenam kádindha iramaanujan</i>	<i>thánnai yaidhinarku</i>	<i>a-</i>
impurities - removed Sri Raamaanuja	him whoever took as refuge	in advance

<i>-tthaanamkoduppadhu thán tháhavennumsháran</i>	<i>kodutthē</i>	(66)
the status of giving (with) his benevolence granting	refuge in advance	

If Sriman Naaraayana grants moksha to only those whose knowledge - turns into bhakthi (when the heart gets mellowed), in the case of persons like me who have committed greatest of sins, the way Sri Raamaanuja handled his devotees is unique. Purifying them of all their blemishes, he grants them the state of protection and afterwards he obtains for them the 'liberation' compared to the Lord's way, the benevolence of a good aacharya is truly vast !

Perceiving that a person is not capable of bhakthi yoga, Sri Raamaanuja utilised Prapatthi as an alternative and easier path for his followers.

ಶರಣಮಡೈನ್ದ ತರುಮನುಕ್ಕಾ, ಪ್ಪಣ್ಣ ನೂತ್ತುವರೈ
 ಮರಣಮಡೈವಿತ್ತ ಮಾಯವನ್, ತನ್ನೈ ವಣಜ್ಜವೈತ್ತ
 ಕರಣಮ್ ಇವೈ ಉಮಕ್ಕು ಅನ್‌ಘೋನ್‌ಘೋರಾಮಾನುಶನ್ ಉಯಿರ್ಹಟ್ಟು
 ಅರಣ್ಜ ಮೈತ್ತಿಲನೇಲ್, ಅರಣಾರ್-ಮತ್ತಿವ್ವಾರುಯಿಕ್ಕೇ

||67||

சரணம் அடைந்த தருமனுக்காப் பண்டு நூற்றுவரை
மரணம் அடைவித்த மாயவன், தன்னை வணங்க வைத்த
கரணம் இவை உமக்தன் என்று இராமாநுசன் உயிர்கட்கு
அரண் அங்கு அமைத்திலனேல், அரண் ஆர் மற்று இவ் ஆர்
உயிர்க்கே ? 67

<i>sharanam adaindha dharumanukkaa, pāndu</i>	<i>nootruvarai</i>
(for) the/refuge-undergone - Dharmaraaja in the past	Duryodhana and hundred brothers

<i>maranam adaivittha maayavan, thānnai</i>	<i>vanangavaittha</i>
death inflicted the Lord of miracles Him	to-prostrate-provided-

<i>karanam ivai umakkan enru, iraamaanujan</i>	<i>uyirhalakku</i>
-organs-these saying-not-yours, Sri Raamaanuja	the souls

<i>āran angamaitthilaneḷ, āraṇaar matthivaaruyirkē ?</i>	(67)
refuge if-not-arranged who-else-is-protector	
for these suffering priceless souls	

Didn't the Lord (Sri Krishna) arrange to kill Duryodhana and hundred odd brothers for the sake of Dharmaraaja who had taken refuge in him. "That Lord has given us various organs to prostrate to him and enable the souls to reach Him. They are not meant for their personal use. Even if they are used by oneself, it should be done for something connected with the Lord". So has Sri Raamaanuja taught us. Had he not come to this world to teach us thus, who would have provided protection to the suffering souls ?

The emphasis is on utilisation of organs and senses given by the Lord which we employ for things other than service to the Lord. We should utilise them to achieve Purusharth (the goal), experience Him while here also. While the Lord has elucidated the various Yogas in His Gita, Sri Raamaanuja realising that ordinary chethanas would undergo hardship (just as Trishanku), he propounded the Sharanaagathi concept for even weak people to follow and achieve liberation.

ಆರೆನಕ್ಕುನು ನಿಹರ್ ಶೋಲಿಲ್?,- ಮಾಯನನುಳ್ಳವರ್ ತೆಯವ
ತೇರಿನಿಲ್ ಶೆಪ್ಪಿಯ ಕೀದೈಯನ್, ಶೆಮ್ಮೈ ಪೊರುಳ್ ತೆರಿಯ
ಪಾರಿನಿಲ್ ಶೋನ್ ಇರಾಮಾನುಶನೈ ಪ್ಪಣಿಯುಮ್ ನಲ್ಲೋರ್
ಶೀರಿನಿಲ್ ಶೆನು ಪಣಂದದು, ಎನ್ನಾವಿಯುಮ್ ಶಿನ್ನೆಯುಮೇ

ஆர் எனக்கு இன்று நிகர், சொல்லில் ? மாயன் அன்று
 ஐவர் தெய்வத்
 தேரினில் சேப்பிய கீதையின் செம்மைப் பொருள் தெரியப்
 பாரினில் சொன்ன இராமாநுசனைப் பணியும் நல்லோர்
 கீரினில் சென்று பணிந்தது என் ஆவியும் சிந்தையுமே. 68

aarenkinru nihar shollil ? maayan anru aivar daiva-
 who is equal (peer) say ? the Lord of miracles then Paandavas The Lord

tthērinil sheppiya geetheyin, shemmai porul theriya
 in the chariot uttered the Bhagavadgita the aesthetic meanings (for all to)
 learn

paarinil shonna irraamaanujan ppaniyum nallōr
 in this world propounded Sri Raamaanuja taking refuge good men

sheerinil shenru paṇindhadhuyennaaviyum shindeyumē (68)
 goodness/ unite prostrating my soul the heart
 noble qualities

The Lord, Sri Krishna's sports are amazing. He was the family deity to Paandavas. He propounded the Bhagavad Gita to Arjuna while driving his chariot in the battle of Kurukshethra, which was a fight between five against one hundred. Sri Raamaanuja expounded the inner meanings of the Gita to the world at large with his lucid commentary 'the Gita Bhaashya'. 'My heart and soul bathe in the goodness of his devotees. Tell me who is my equal?.'

In the divine chariot, daivattheru, sanctified by the Lord's Thiruvādi the dialogue between Arjuna and the Lord witnessed 'Jnaana pradhaana vaibhava' and 'Moksha pradhaana vaibhava' for the sake of innumerable chethanas who are deluded by the senses. He presented Arjuna 'the moksha Shaastra' as it were and assured him : 'Shall release you from all sins, grieve not.' Sri Raamaanuja has interpreted the Gita in a lucid manner in his Gita Bhaashya

சிந்ஹியஸோஹு கரோஜக் யாவும் சித்யஸு மூநாஹ்
 அந்முக்தாஹ்ந்நது கஹு, அவ் வந்நநக்ஷன்ஹுஹு
 தந்நவரஜஸும தந் தரக் தந்நிலந் தானது தந்ந
 வந்ந இராமானுசன் வந்ந துதந்ந-ஹ்ஹ்ஹ்ஹ்ஹ்

சிந்தையினோடு கரணங்கள் யாவும் சிதைந்து முன் நாள்
அந்தம் உற்று ஆழ்ந்தது கண்டு அவை என் தனக்கு அன்று
அருளால்
தந்த அரங்கனும் தன் சரண் தந்திலன் ; தான்அது தந்து
எந்தை இராமாநுசன் வந்து எடுத்தனன் இன்று என்னையே. ௯

shindheyinōdu káranangal yaavum shidhaindhu, munnaal
with full memory sense organs all of them (were) destroyed before
(mind) creation

ándhám uttraazhandhadhu kándu ávai yén thánakk anru arulal
having ended being insentient having all I being one then out of
been seen those to me mercy

thándha aaranganum thán sháran thándhilar thaanaadhu thándhu
He (gave) Sri Ranganaatha his refuge-in-such of-his-own-accord
measure he-came

yendhai iramaanujan vandedutthánan inru yennayē (69)
Swami Sri Raamaanuja (came and) uplifted to-day me

When there was deluge, the mind and sense organs of all were destroyed, that is, before creation. They 'lay absorbed in the soul' With His abundant mercy, the Lord returned them to the chethanas. But he did not show his holy feet for refuge (liberation). That shortcoming continued to exist. It was Sri Raamaanuja's 'avataara' in this world that provided that refuge to countless souls. I stand uplifted by him from the cycle of births and deaths.

Amudhanaar talks about 'Karana Kalēbara Pradhaana' of the Lord, Sri Ranganaatha, and His bringing the chethanas back from the 'absorbed state'. To be able to uplift oneself while here, the only resort is Sri Raamaanuja and his emphasis on sharanaagathi in order that innumerable chethanas can easily avail the opportunity and put an end to the cycle of births and deaths.

ಎನ್ನೆಯುಮ್ ಪಾರ್ತ್ಯ-ಎನ್ನೆಯಲ್ವೈಯುಮ್ ಪಾರ್ತ್ಯ, ಎಣ್ಣೆಲ್ಪಲ್ ಗುಣತ್ತ
ಉನ್ನೆಯುಮ್ ಪಾರ್ಕ್ಯಲ್ ಆರುಳ್ ಶೆಯ್ವದೇ ನಲಮ್, ಅನ್ ಅನ್ ಎನ್ಪಾಲ್
ಏನ್ನೆಯುಮ್ ಪಾರ್ಕ್ಯಲ್ ನಲಮುಳದೇ ? ಉನ್ ಪೆರುಚ್ಚುರಕ್ಕೈ
ತ್ತನ್ನೈ ಎನ್ ಪಾರ್ಪರ್, ಇರಾಮಾನುಶ ! ಉನ್ನೈ ಚಾರ್ನ್ದವರೇ ?

என்னையும் பார்த்து என் இயல்வையும் பார்த்து, எண் இல்
பல் குணத்த
உன்னையும் பார்க்கில் அருள் செய்வதே நலம் ; அன்றி
என்பால்
பின்னையும் பார்க்கில் நலம் உளதே ? உன் பெருங் கருணை
தன்னை என் பார்ப்பர், இராமாநுச ! உன்னைச் சார்ந்தவரே ? 70

yenneyum paarth yen iyalveyumpaarthu, yennil pāl guṇatthu
me too seeing my lowliness too seeing the noble with countless
good qualities

unneyum paarkil aruḷ shaivadhē nālam, anri yenpaal
if you are also seen mercy-to-be-shown-is-good besides-this

pinneyum paarkil nālam uḷādhe ? unperumkarunai
if introspected is there good ? Your-great-kindness

thānneyen paarpār ? iraamaanuja ! unnai shaarndavarē (70)
aspect (they'll) see ? Sri Raamaanuja you those taken refuge
(in you)

O Raamaanuja ! see me and my lowliness opposite countless noble qualities you have ; showering of your grace on me appears appropriate. Not just that! Introspection shows that I do not have even an iota of goodness. If you were to see any merit in me what will your devotees think of your extreme kindness ? They may think that they also may be shown such kindness.

Amudhanaar is not able to express due gratitude to the extraordinary help rendered by Sri Raamaanuja to him, who has committed countless misdeeds. He is at a loss to understand even after deep investigation how and why at all he merited Sri Raamaanuja's benevolence (nirhethuka கருṇா).

ಶಾರ್ಙ್ಗದನ್ ಶಿನ್ವೆ ಉನ್ ತಾಳಿಣೈಕ್ಕೇಳ್, ಅನ್ಪ-ತಾನ್ ಮಿಹವುಮ್
ಕೂರ್ಙ್ಗದತ್ತಾಮರೈ ತಾಳ್ಹಹಕ್ಕು, ಉನ್ತನ್ ಗುಣಜ್ಞಕ್ಕೇ
ತೀರ್ಙ್ಗದು ಎನ್ ಶೆಯ್ಹೈ ಮುನ್ ಶೆಯ್ವಿನೈ ನೀ ಶೆಯ್ವಿನೈ-ಅದನಾಲ್
ಪೇರ್ಙ್ಗದು, ವಣ್ಣೈ ಇರಾಮಾನುಶ ! ಎಮ್ ಪೆರುನ್ನಹೈಯೇ !

சார்ந்தது என் சிந்தை உன் தாள் இணைக்கீழ் ; அன்பு தான்
மிகவும்

கூர்ந்தது அத் தாமரைத் தாள்களுக்கு ; உன் தன்
குணங்களுக்கே

தீர்ந்தது என் செய்கை ; முன் செய்வினை நீ செய்வினை
அதனால்

பேர்ந்தது, வண்மை இராமாநுசு ! எம் பெருந்தகையே ! 71

shaarnndha yen shindhai unn thaal inaikkeez, anbu thaana mihavum
got united my mind below-your-two-feet bhakthi too extensively

koorndhadha atthaamarai thaalhalukku, unn-thangunangalukke
uttered relating to-those -two-lotus-feet your noble qualities only

theerndhadh yen sheihai, mun sheivinai nee sheivinai adhanaal
stand aloof (my) aspects the-past-sins through-your-own-deeds-
of service

pērndhādhu, vāṇmai iraamaanuja ! yem perunthāheyē (71)
-disappeared the-benevolent - Sri Raamaanuja ! Our Swami as also the most
generous

O Raamaanuja, the great as well as the most generous! My mind got absorbed in your two lotus feet. Bhakthi acquired full knowledge about those feet and my thoughts are always with them. Owing to those feet and your noble qualities my goal ended as service to them. All my past sins disappeared through your deeds and merciful glances !

The term 'nee sheivinai' above connotes the help rendered by Sri Raamaanuja to Amudhanaar through Koorathaazhwaan who changed him for the better and ensured that he underwent sharanaagathi (aachaarya nishte). The term 'Pērndhādhu' above signifies the disappearance of the effect of 'punya' as also 'paapa' at the time of the body falling.

கீதந் தேய சமய க்ஷபரீ, காசிநீ
ஸய்தந் தாய மஹிநீ தநீ, வந் ஸுந் ஸும
நய்த் அந்நீருந்நீருந் நீ புத்தூரூருந்
வீதந்நீ - இராமானுசன் மிக வந், சய்த

கைத்தனன் தீய சமயக் கலகரை ; காசினிக் கே
உய்த்தனன், தூய மறைநெறி தன்னை என்று உன்னி உள்ளம்
நெய்த்த அன்போடு இருந்து ஏத்தும் நிறை புகழோருடனே
வைத்தனன் என்னை, இராமாநுசன் மிக்க வண்மை செய்தே.

<i>kaitthanán</i>	<i>theeya</i>	<i>shámayakkálaharai,</i>	<i>kaashinikke</i>
driven out	non-vedic	owing allegiance and fighting	in this world
those great men			

<i>uytthanan</i>	<i>thooya marai neri</i>	<i>thannai,</i>	<i>yenru unni ullam</i>
established	highly lofty ve. ic	concepts,	so thinking in mind

<i>neyttha</i>	<i>anbodu</i>	<i>irundhu</i>	<i>yēthum</i>	<i>nirai puhazōrudānē</i>
loving	with that love	lived	praising	full-of-great-persons

<i>vaiththanan</i>	<i>yennai,</i>	<i>iraamaanujan mikka</i>	<i>vaṇmai sheyydhē</i> (72)
become a part	me also	Sri Raamaanujan	showed-his-great-generosity

Along with those who loved Sri Raamaanuja and lived singing his praises, and kept remembering : "our Raamaanuja showing his great generosity, drove away those owing allegiance to several non-vedic faiths and fighting with vain arguments. He established the noblest and loftiest vedic path", he (Sri Raamaanuja) included me amongst those great men.

While lauding the generosity of Sri Raamaanuja, Amudhanaaar thinks of Sri Raamaanuja's epoch-making role in establishing the Vedic religion in the face of many heretic faiths ruling at that time (through his Sri Bhaashya etc). He is extremely happy to mingle with those who had studied Sri Raamaanuja's work and contributions. The term 'thooya' connotes the loftiness and comprehensively tenable stand of Vedas not getting affected by unvedic publicity by other faiths including some faiths calling themselves Advaita.

வக்யையினாலும் தன் மா தகவாலும், மஹி புரீயும்
தக்யையினாலும் இத்தரணியோஹ்ஹு, தான் ஶரணாய்
ஸக்யை நன் ஜானம் ஸரீத் இராமானுஜநீ ஸந்நம்
திக்யை அலால் வனக்யை, மஹோநீதி தீநீதி

வண்மையினாலும் தன் மா தகவாலும் மதி புரையும்
 தண்மையினாலும் இத்தாரணியோர்கட்குத் தான் சரணாய்
 உண்மை நன் ஞானம் உரைத்த இராமாநுசனை உன்னும்
 திண்மை அல்லால் எனக்கு இல்லை, மற்று ஓர் நிலை
 தேர்ந்திடிலே. 73

vāṇmeyinaalum thān maa thāhavaalum māthi puraiyum
 (with his) spirit of his extreme kindness just-like-the-moon's
 generosity

thāṇmeyinaalum itthaaraṇiyorhātṅku, thaan shāraṇai
 coolness (of mind) to those in this world himself-providing-refuge

uṇmai nāl jnaanam uraittha iraamaanujanai unnum
 true lofty knowledge preached Sri Raamaanuja contemplating

thiṇmai allaal yenakku illai, mattru ōr nilai thērndhidilē(73)
 vocation other-than-that isn't there other any occupation I think about
 to me

Owing to his spirit of generosity, extreme kindness and a coolness of mind comparable to only the moon, he provided refuge to all in this world and preached the truth and wisdom contained in the vedas. As for me, I have no other vocation or desire excepting contemplating on his holy feet.

'Pushnaami Chaushadeehi sarvaaha somo bhoothva rasaathmakaha' – meaning 'the coolness provided by the moon', in the form of Sri Raamaanuja's benevolence and the institutions like 'mutts' through which all devotees can get the benefit of sharanaagathi. Sri Raamaanuja's great love and thoughtfulness for all are compared to the moon serving one and all in this world.

தேரார் மஹ்யைன் திசுமேன்ஊ, மாயவன் தேயவரே
 கூராழி கோண்டுகுஹ்யுபுது, கோலநயை வஹ்யு
 வரார் குஹ்யுபுராமானுஷன் அவ்யுபுலு மஹ்யைல்
 ஶேராதவரே பூப்யுபுது, அப்யுபுடோரு ஶிந்யுபுயோடே

117411

தேரார் மறையின் திறம் என்று, மாயவன் தீயவரைக்
கூர் ஆழி கொண்டு குறைப்பது ; கொண்டல் அனைய

வண்மை

ஏர் ஆர் குணத்து எம் இராமாநுசன் அவ் எழில் மறையின்
சேராதவரைச் சிதைப்பது, அப்போது ஒரு சிந்தைசெய்தே. 74

<i>thēraar</i>	<i>maraiyin</i>	<i>thiram</i>	<i>yenru,</i>	<i>maayavan</i>	<i>theeyavarai</i>
do not show	vedic	path,	arising	the Lord	the sinners
			out of it		

<i>koor aazhi kondu</i>	<i>kuraippadhu,</i>	<i>kondal anēya</i>	<i>vanmai</i>
(with His) sharp discus	punishes	clouds-like	generosity

<i>yēraar guṇatthu</i>	<i>yem</i>	<i>iraamaanujan</i>	<i>avvezil</i>	<i>maraiyil</i>
those with several	our	Swami Sri Raamaanuja	in the	lofty Vedas
good qualities				

<i>sheraadhavarai</i>	<i>shidaippadhu,</i>	<i>appodhu</i>	<i>oru shindhai sheyydhē</i>
those-who-do-not-	refutes and	from time to time	with one or the
follow	convinces		other adept action

The Lord finishes off those who do not conform to the vedic path with his awesome discus(sudharshana), while our Raamaanuja who is as noble and generous as the rain cloud, convinces such persons with reason appropriately, refuting their view points with his adeptness as required from time to time.

As contained in the Gita sloka 'Páritraanaaya Saadhoonaam.....' the Lord's protective trait requiring some strong action is compared with Sri Raamaanuja's ability to refute unvedic faiths and convince those who differ : while "shástrapaani", the Lord, undertakes the punishment route, the "shaasthrapaani", Sri Raamaanuja propounds shaastric concepts (upadesha) and preaches to them convincing them with his extraordinary ability. Even the adversaries fall in line and preach to others further. 'Therefore Emberumaanaar (Sri Raamaanuja) is my chosen alternative as compared to Emberumaan (the Lord Himself)' says Amudhanaar.

ಶೆಯ್ತಲ್ಯೆ ಚ್ಚಱ್ಱಮ್ ಶೆಘ್ರುಮುತ್ತುಮೀನುಮ್, ತಿರುವರಹರ್
ಕೈತ್ತಲ್ತಾಱ್ಱಿಯುಮ್ ಶಱ್ಱಮುಮೇನ್ರಿ ನಮ್ ಕಣ್ ಮುಹಪ್ಪೇ
ಮೊಯ್ತಲ್ಯೆತ್ತುನ್ಱೆ ಎಡೇನ್ ಎನ್ ಆರುಕ್ಕುಲುಮ್ ನಿನ್ ಪುಹಱ್ಱೇ
ಮೊಯ್ತಲ್ಯೆಕ್ಕುಮ್ ವನ್ನು ಇರಾಮಾನುಶ ! ಎನ್ನೈ ಮುತ್ತು ನಿನ್ ಆೇ

117511

செய்த்தலைச் சங்கம் செழு முத்தம் ஈனும் திரு அரங்கர்
கைத்தலத்து ஆழியும் சங்கமும் ஏந்தி நம் கண்முகப்பே
மொய்த்து அலைத்து உன்னை விடேன் என்று இருக்கிலும்
நின் புகழே
மொய்த்து அலைக்கும் வந்து, இராமாநுச ! என்னை முற்று
நின்றே. 75

sheyththalai shangam shezumuttrameenum, thiruvarangar
in the fields conches line-pearls-producing, the Lord in Srirangam

kaitthalatthaazium shangamum yēndhi, nām kanmuhappē
in His hand the discus and conch holding, in-front-of-our-eyes

moytthu alaitthu unnai vidēnenru irukkilum nin puhazē
prevading and captivating you never-leave despite that your noble
qualities

moitthu alaikkum vāndhu, iraamaanuja! yennai muttrum ninrē (75)
engulfs charming came to, Sri Raamaanuja! besides me surrounding
(me)

In the fields surrounding Sri Rangam, there are beautiful conches and pearls and Sri Ranganaatha wielding discus and conch came to captivate and lodge Himself in our eyes saying, as though, 'I shall never leave you'. Even then your glory and qualities, O Raamaanuja, came by themselves to engulf me thoroughly and keep charming me.

Amudhanaar lays more store on shaastra (represented by Sri Raamaanuja) compared to shāstra (the wielder of which is Srīman Naaraayana Himself). He is said to query : 'should I not reach for the one who changed my heart rather than one who brings about the end of my body ?'. Interestingly Amudhanaar would rather attach himself to Sri Raamaanuja even if Sri Ranganaatha were to come bedecked with all His accoutrements and present Himself to Amudhanaar.

ನಿನ್ ಟ ವಣ್ ಕೀರ್ತಿಯುಮ್ ನೀಳ್ ಪುನಲುಮ್, ನಿಜೈ ವೇಬ್ಬಡ ಪೊಪ್ಪಿ
ಕುನ್ ಟಮುಮ್ ವೈಕುನ್ದ ನಾಡುಮ್ ಕುಲವಿಯ ಪಾಪ್ಪಡಲುಮ್,
ಉನ್-ತನಕ್ಕು ಎತ್ತನ್ನೆ ಇನ್ನಮ್ ತರುಮ್-ಉನ್ನಿಕ್ಕಮಲರ್ ತ್ತಾಳ್
ಎನ್-ತನಕ್ಕುಮ್ ಅದು, ಇರಾಮಾನುಶ ! ಇವೈ ಕುನ್ದರಳೇ

நின்ற வண் கீர்த்தியும் நீள் புனலும் நிறை வேங்கடப் பொன்
குன்றமும் வைகுந்த நாடும், குலவிய பாற்கடலும்
உன் தனக்கு எத்தனை இன்பம் தரும் உன் இணைமலர்த்

தான்

என தனக்கும் அது; இராமாநுச ! இவை ஈந்து அருளே. 76

<i>ninra vān keerthiyum neel punalum</i>	<i>nirai vēngada ppon</i>
firmly-established- greatness	long-streams-flowing filled with it the beautiful Venkata

<i>kunramum vaihundha</i>	<i>naadam,</i>	<i>kulaviya</i>	<i>pārkadalum</i>
hills	the Vaikunta	abode,	the fabled ocean of milk

<i>unthānaku yetthanai</i>	<i>inbam tharum unniṇai mālar thaaḷ</i>
to you	how much joy they bring your-lotus-feet

<i>yenru thanakkum adhu, iraamaanuja!</i>	<i>ivai eendharuḷē</i> (76)
to-me-also-same-joy, Sri Raamaanuja!	such-lotus-feet-grant (contemplation on them)

O Raamaanuja! Just as you derive the exquisite joy that you receive from the long streams flowing down the Thiruvengada-hills, the abode of Vaikuntam atop it and the oft-heard ocean of milk, I also derive equivalent joy from focusing my attention on your lotus feet.

Amudhanaar focuses his total attention on Sri Raamaanuja's holy / lotus feet in preference to the sacred places (divya deshas). "Gunair dhaasya upagatham" elucidates, Sri Raamaanuja's Kalyaana gunas (noble qualities) which have had overwhelming influence on Sri Amudhanaar.

சுன்னன் சுயாத இன்னருள்; எண்ணில் மறைக் குறும்பைப்
பாய்ந்தனன் அம் மறைப் பல் பொருளால் ; இப் படி
ஏய்ந்தனன் கீர்த்தியினால் ; என் வினைகளை வேர் பறியக்
காய்ந்தனன், வண்மை இராமாநுசற்கு என் கருத்து இனியே ?

||77||

ஈந்தனன் ஈயாத இன்னருள்; எண்ணில் மறைக் குறும்பைப்
பாய்ந்தனன் அம் மறைப் பல் பொருளால் ; இப் படி
ஏய்ந்தனன் கீர்த்தியினால் ; என் வினைகளை வேர் பறியக்
காய்ந்தனன், வண்மை இராமாநுசற்கு என் கருத்து இனியே ?

<i>yeendhanan</i> those that showed	<i>yeeyaadha</i> that not shown	<i>innarul,</i> unique kindness	<i>yennill marai kkurumbai</i> countless unvedic faiths
<i>paaindhanaan</i> refuted	<i>am marai pāl porulaal</i> with-those-Vedic-concepts	<i>ippadi</i> in this	<i>anaiththum</i> world
<i>yaindhanan</i> spread out	<i>keerthiyinaal,</i> with his greatness,	<i>yen</i> my	<i>vinaihalai vēr pariya</i> sins quashed thoroughly
<i>kaaindhanaan,</i> and destroyed	<i>vaṇmai iraamaanujarku</i> benevolence to Sri Raamaanuja personified	<i>yen karutthu iniyē</i> still does-he-feel something-more- to-be done	(77)

Sri Raamaanuja showed extra-ordinary benevolence towards me. Several non-vedic faiths were refuted on the basis of Vedic texts. His reputation spread in the entire world. All my sins were removed without trace and he ensured that no further sins crept in. He was benevolence personified. With all his achievements does he still feel : "I need to do something more ?"

So many years I have spent in Sri Ranganaatha's sannidhi. Has He done anything to ameliorate my condition with respect to my sins ? In contrast Sri Raamaanuja ensured that all my sins (karmas) were 'uprooted' without trace in a short time owing to his benevolence (Sri Raamaanuja, he feels, is 'paramōdhaarar').

ಕರುತ್ತಿಲ್ ಪುಹನ್ನುಲ್ ಕಳ್ಮ ಕೃತಿ ಕರುದರಿಯ
ವರುತ್ತಿನಾಲ್ ಮಹ ವಣ್ಣು ನೆ ಇನ್ನ ಮಣ್ಣತ್ತೇ
ತಿರುತ್ತಿರುಮಹಳ್ ಕೇಳನ್ನಕ್ಕಾಯ ಪಿನ್ ಎನ್ ನೆಣ್ಣಲ್
ಪೊರುತ್ತಪ್ಪಡಾದು, ಎಮ್ಮರಾಮಾನುಶ ! ಮತ್ತೋ ಪೊಯ್ ಪೊರುಳೇ ||78||

ಕರುತ್ತಿಲ್ ಪುಹನ್ನು ೭೯೯೯೯ ಕೃತಿ ಕರುದರಿಯ
ವರುತ್ತಿನಾಲ್ ಮಹ ವಣ್ಣು ನೆ ಇನ್ನ ಮಣ್ಣತ್ತೇ
ತಿರುತ್ತಿರುಮಹಳ್ ಕೇಳನ್ನಕ್ಕಾಯ ಪಿನ್ ಎನ್ ನೆಣ್ಣಲ್
ಪೊರುತ್ತಪ್ಪಡಾದು, ಎಮ್ಮರಾಮಾನುಶ ! ಮತ್ತೋ ಪೊಯ್ ಪೊರುಳೇ

ಪೊಯ್ ಪೊರುಳೇ. 78

karutthil puhandhu ullil kállam kázhattri, kárudhu ariya
 in mind entering from the fault removing not-imaginable
 inside (of thinking)
 soul's propriety)

varutthatthinaalmiha vanjitthu, nee indha manṇahatthe
 laboured doing-well-to-captivate, you in this world

thirutthi thirumahal kēlvānukku aakkiyapin yen nenjil
 punishing to Sri Mahalakshmi's spouse making sub-servient in my heart

porutthapadaadhu, yemmi raamaanujaa ! mattu oru poiṇṇoruḷe (78)
 cannot co-exist Swami Raamaanuja ! no other false motion

O Swami Raamaanuja! Taking hold of my heart you first weeded out all my sins without trace; captivating me, you corrected the wrong premise I had that the soul belonged to me; you made me understand that I am sub-servient to the Lord Srīman Naaraayana. After all these, no further false notion can enter my heart. Even if it does, surely it cannot stay or sustain.

When one approaches an aachaarya and submits himself totally to him, the aachaarya gives him the right knowledge through which he understands the relative position of his soul viz. that the soul belongs to the Lord and it is subservient to Him ; 'Kallam Kazhattri' above conveys this Vedanthic concept. Amudhanaar remembers Sri Raamaanuja's help in this respect with deep gratitude.

ಪೊಯ್‌ಯೈ ಚ್ಚುರಕ್ಕುಮ್ ಪೊರುಳ್ಳೈ ತ್ತುರನ್ನು ಇನ್ನ ಪ್ಪೂತಲತ್ತ್ಯೈ
 ಮೆಯ್‌ಯೈ ಪ್ಪುರಕ್ಕುಮಿರಾಮಾನುಶನ್ ನಿಱ್ಱಿ, ವೇರು ನಮ್ಮೈ
 ಉಯ್ ಕೊಳ್ಳೈ ವಲ್ಲ ತೆಯ್‌ವಮ್ ಇಱ್ಱು ಯಾದೆನ್‌ಱುಲನ್ನ್‌ವಮೇ
 ಐಯಪ್ಪಡಾ ನಿಱ್ಱು, ವೈಯತ್ತಕ್ಕೋರ್-ನಲ್ಲ ಱ್‌ಱುಱ್ಱೈ

117911

ಪೊಯ್‌ಯೆಚ್ ಕರಕ್ಕುಂ ಪೊರುಣಾತ್ ತುರಂತು ಇಂತಪ್ ಪುತಲತ್ತೇ
 ಮೆಯ್‌ಯೆಪ್ ಪುರಕ್ಕುಂ ಇರಾಮಾನುಶನ್ ನಿರ್ಕ್ಕ, ವೇರು ನಮ್ಮೇ
 ಒಯ್ಯಕ್ ಕೊಲ್ಲ ವಲ್ಲ ತೆಯ್‌ವಂ ಇಂಗು ಯಾತು ಂನ್ನು
 ಒಲರ್‌ಂತು ಅವಮೇ
 ಐಯಪ್‌ಪಡಾ ನಿರಬರ್, ವಾಯತ್ತುಂಱೋರ್ ನಲ್ ಅರಿವು ಇಮಿಂತೇ. 79

poyyai churukkum porulai thurandhu, indha bhoothalatthe
 untenable doctrines put opinions refuted in this world

meyyai purakkum iramaanujan nirka, vëru námmai
 the truth protected (by) Sri Raamaanujan being there, other us

uyyakollavalla thaivam ingu yaadhu yenru ulárndhu ávámē
 uplifting god here - which - one disappointed wasted
 (searching again and again)

ayyapaḍaa nirpar, veyyatthullōr nállarivu izhandhē (79)
 are subjected to suspicion those people of the right not getting
 this world knowledge

Raamaanuja has refuted the untenable and false doctrines advanced by followers of other faiths and established the truth which can protect all, but those people of this world, who without paying heed to him, go in search of other gods and getting disappointed, waste their lives, subjecting themselves to doubt. Is there anything more foolish than this ?

Amudhanaar pines over the wrong precepts and beliefs concerning the position of other gods opposite Srīman Naaraayana. There were many followers of other gods who wasted their lives without realising that the Supreme Lord is Srīman Naaraayana. Amudhanaar feels happy that Sri Raamaanuja removed all wrong beliefs and imparted 'samyak jnaana' (comprehensive knowledge) to him – that he is subservient to Srīman Naaraayana alone and none else.

ನಲ್ಲಾರ್ ಪರವುಮ್ ಇರಾಮಾನುಶನ್, ತಿರುನಾಮಮ್ ನಮ್ಮ-
 ವಲ್ಲಾರ್ ತಿಟ್ಟೈ ಮಱವಾದವರ್ಕ್ಕು ಎವರ್, ಅವಕ್ಕೇ
 ಎಲ್ಲಾ ಇಡತ್ತಿಲುಮ್ ಎನ್ಱುಮ್ ಎಪ್ಪೋದಿಲುಮ್ ಎತ್ತೊಘ್ರಮುಮ್,
 ಶೋಲ್ಲಾರ್ ಮನತ್ತಾಲ್ ಕರುಮತ್ತಿನಾಲ್, ಶೆಯ್ವನ್ ಶೋರ್ವನ್ಱೆಯೇ ||80||

ನಲ್ಲಲಾರ್ ಬರವುಮ್ ಇರಾಮಾನುಶನ್, ತಿರುನಾಮಮ್ ನಮ್ಮ
 ವಲ್ಲಲಾರ್ ತಿರುತ್ತೈ ಮಱವಾದವರ್ಕ್ಕು ಎವರ್, ಅವರ್ಕ್ಕೇ
 ಎಲ್ಲಾ ಇಡತ್ತಿಲೂಮ್ ಎನ್ನುಮ್ ಎಪ್ಪೊದಿಲೂಮ್ ಎತ್ತ ತೊಘ್ರೂಮ್ಪುಮ್
 ಶೋಲ್ಲಾಲ್ ಮನತ್ತಾಲ್ ಕರುಮತ್ತಿನಾಲ್ ಶೆಯ್ವನ್ ಶೋರ್ವನ್ಱೆಯೇ

ಇನ್ನಿರಿಯೇ. 80

<i>nallaar</i> (by) godmen	<i>páravum</i> appreciated	<i>iraamaanujan,</i> Sri Raamaanuja,	<i>thirunaamam námba</i> The-name-relied-upon	
<i>vallaar</i> by those	<i>thirattthai</i> the way	<i>máravaadavarkal</i> not forgotten by those	<i>yevár,</i> such of those	<i>ávarke</i> to them alone
<i>yella iḍatthilum</i> at all places and situations	<i>yenru</i> at all times	<i>yeppodhilum</i> at all times	<i>yeth thozumbhum</i> all types of service	
<i>shollaal mánatthaal, karumatthinaal sheyván shorvu inriyē (80)</i> with words thoughts deeds (physical) will do without fatigue				

To those who laud Sri Raamaanuja's name in which they repose complete faith and keep remembering him all the time, I shall at all places/situations/times, serve in all ways keeping in unison my thoughts/words/deeds - I shall experience no fatigue thereupon.

Amudhanaar is said to realise that although 'bhaagavatha kainkaryam' is superior to 'bhágawáth kainkaryam' as per aachaaraya's advice / order one should not look down upon or neglect 'bhágáwath kainkaryam'.

ಶೋರ್ವಿನ್ರಿ ಉನ್-ತನ್ ತುಣೈ-ಅಡಿಕೀழ್, ತೊಂಡುಪಟ್ಟವರ್ಪಾಲ್
ಶಾರ್ವಿನ್ರಿ ನಿನ್ ಇ ವನಕ್ಕು, ಅರಙ್ಗನ್ ಶೆಯ್ಯ ತಾಳೈಹಳ್
ಪೇರ್ವಿನ್ರಿ ಇನ್ ಇ ಪೆಟುತ್ತಮ್ ಇರಾಮಾನುಶ ! ಇನಿ ಉನ್
ಶೇರ್ವಿನ್ರಿಯ ಕರುಣೈಕ್ಕು, ಇಲ್ಲೈ ಮಾಲು-ತೆರಿವುಳಿಲೇ ||81||

ಶೋರ್ವು ಇನ್ನರಿ ಒನ್ ತನ್ ತುಣೈ ಅಡಿಕೀತ್ತ

ತೊಂಡುಪಟ್ಟವರ್ಪಾಲ್

ಶಾರ್ವು ಇನ್ನರಿ ನಿನ್ನರ ಏನಕ್ಕು ಅರಙ್ಕನ್ ಶೆಯ್ಯ ತಾಳೈ ಇನ್ನರಿ
ಪೇರ್ವು ಇನ್ನರಿ ಇನ್ನು ಪೆಟುತ್ತಮ್ ಇರಾಮಾನುಶ ! ಇನಿ ಒನ್
ಶೇರ್ ಓನ್ನರಿಯ ಕರುಣೈಕ್ಕು, ಇಲ್ಲೈ ಮಾಲು ತೆರಿವುಳಿಲೇ. 81

shōrvinri unthánt huṇai ádikkeez, thondu páttavarpaal
continuously your under-the-two-feet, In respect of those - serving

shaarvinri ninra yenakku, arangan sheyya thaaḷ inaikal
not adjusting I was, to me, Sri Ranganaatha's reddish lotus feet

pērvinri inru perutthum iraamaanuja! iniyun
without break to-day adorning Sri Raamaanuja, after this your
(my head) you did

sheer vonriya karunaikku illaimaaru therivurilē (81)
extraordinary kindness no comparison when examined

O Raamaanuja! To me, who never adjusted himself to the devotees who served your holy feet tirelessly, you were so kind to get me the very reddish lotus feet of Sri Ranganaatha Himself to adorn my head. Seen in retrospect, there is absolutely no comparison to one of those qualities you have, namely, boundless compassion.

Seeing the multitude of shishyaas of Sri Raamaanuja at all places / all states / all times (sarva desha / sarva avastha / sarva kaala), doing all types of kainkarya to him, Amudhanaar feels extremely happy to be present among them. Looking at Sri Raamaanuja's face, he feels extremely indebted to him, for having obtained for him (Amudhanaar) the holy Thiruvádi of Peria Perumaal (Sri Ranganaatha).

தேரிவுத் தீர்நாநம் சேறியப் பெறாது, வெம் தீவினையால்
உரு அற்ற ஞானத்து உழல்கின்ற என்னை, ஒரு பொழுதில்
பொரு அற்ற கேள்வியன் ஆக்கி நின்றான் ; என்ன
புண்ணியனோ ?

||82||

தேரிவு உற்ற கீர்த்தி இராமானுசன் என்னும் சீர் முகிலே. ஐ

theri uttra jnaanam sheriyapperaadhu, vem theevinaiyaal
not having the knowledge which-was-not because-of-dark-past
given-to-me

uru attra jnaanatthu uzalhinra yennai, oru pozhudhil
(having) the useless knowledge roaming around me in one moment

poru attra kēlviyan aakki ninraan, yenna punniyanō !
peerless receptive person rendered of me, what a blessed one !

theriuttra keerthi, iraaamaanujan yennum sheer muhilē (82)
having great fame, Sri Raamaanuja with name rich rain cloud
(named)

Roaming as I did without any knowledge of worth and caught in the web of past dark deeds, Sri Raamaanuja made out of me in a trice a learned being; he is well known all over, praised by all. What a blessed one he is, I do not know ? His generosity compares well with the rich rain-bearing cloud.

Just as a rain-bearing cloud pours water without expecting anything, so also Sri Raamaanuja's benevolence expects nothing at all. 'He indeed is 'punniyan' – a blessed one' - says Amudhanaar.

ಶೀರ್ ಕೊಣ್ಡು ಪೇರಟಮ್ ಶೆಯ್‌ದು, ನಲ್ ವೀಡು ಶೇಷದುಮೆನ್ನುಮ್
ಪಾರ್ ಕೊಣ್ಡು ಮೇನ್ಬೈಯರ್ ಕೂಟನ್‌ಲ್ಲೇನ್ ಉನ್‌ಪದ ಯುಗಮಾಮ್
ಏರ್ ಕೊಣ್ಡು ವೀಟ್ಟೈ ಎಳಿದಿನಿಲ್ ಎಯ್ದುವನ್ ಉನ್ನುಡೈಯ
ಕಾರ್ ಕೊಣ್ಡು ವಲ್ಲೈ, ಇರಾಮಾನುಶ ! ಇದು, ಕಣ್ಡು ಕೊಳ್ಳೇ 118311

ಶೀರ್ ಕೊಣ್ಡು ಪೇರ್ ಅಹಮ್‌ಗೆಯ್‌ದು, ನಲ್ ವೀಡು ಶೇಷದುಮೆನ್ನುಮ್
ಪಾರ್ ಕೊಣ್ಡು ಮೇನ್ಬೈಯರ್ ಕೂಟನ್‌ಲ್ಲೇನ್ ಉನ್‌ಪದ ಯುಗಮಾಮ್
ಏರ್ ಕೊಣ್ಡು ವೀಟ್ಟೈ ಎಳಿದಿನಿಲ್ ಎಯ್ದುವನ್ ಉನ್ನುಡೈಯ
ಕಾರ್ ಕೊಣ್ಡು ವಲ್ಲೈ, ಇರಾಮಾನುಶ ! ಇದು, ಕಣ್ಡು ಕೊಳ್ಳೇ 118311

ಶೀರ್ ಕೊಣ್ಡು ಪೇರ್ ಅಹಮ್‌ಗೆಯ್‌ದು, ನಲ್ ವೀಡು ಶೇಷದುಮೆನ್ನುಮ್
ಪಾರ್ ಕೊಣ್ಡು ಮೇನ್ಬೈಯರ್ ಕೂಟನ್‌ಲ್ಲೇನ್ ಉನ್‌ಪದ ಯುಗಮಾಮ್
ಏರ್ ಕೊಣ್ಡು ವೀಟ್ಟೈ ಎಳಿದಿನಿಲ್ ಎಯ್ದುವನ್ ಉನ್ನುಡೈಯ
ಕಾರ್ ಕೊಣ್ಡು ವಲ್ಲೈ, ಇರಾಮಾನುಶ ! ಇದು, ಕಣ್ಡು ಕೊಳ್ಳೇ 118311

sheer kondu pēr āram sheyydhu, nāl veedu sheridhum yennum
having noble owing to dharmic path of the moksha thinking one can
qualities undertaking sharanaagathi, achieve it

paar konda mēnmeyar koottanallēn, un pādha yugamaam
well-known having the not belonging your two feet
all over glory to that group (goshti)

yēr konda veettai yeḷidhinil yeydhuvan unnudaiya
the unique 'moksha sthaana' easily will obtain your

kaarkonda vānmai iraamanuja ! idhu kāndukolḷē (83)
cloud-like benevolence Sri Raamaanuja you please realise

Swami Raamaanuja! I am not the one, who has noble qualities or the one who undertakes the well known 'dharmaic' path of bhakthi yoga / sharanaagathi and be amongst the celebrated ones (goshti); but, I am able to obtain liberation easily through your holy feet. You excel the rain-giving clouds in your benevolence and you realise that you wield so much effect; I do not need to demonstrate it.

Amudhanaar praises his parama aachaarya, Sri Raamaanuja, comparing him to the benevolent rain-bearing cloud and his obtaining sharanaagathi through his help to be able to attain 'moksha' (liberation).

ಕಣ್ಣು ಕೊಣ್ಡೇನೆಮ್ಮಿ ರಾಮಾನುಜನ್-ತನ್ನೈ, ಕಾಣ್ಡಲುಮೇ
 ತೊಣ್ಣುಕೊಣ್ಡೇನ್ ಅವನ್ ತೊಣ್ಣರ್ ಪೊಳ್ಳುಪ್ಪಾಳಲ್, ಎನ್ ತೊಲ್ವೆವೆನ್ನೋಯ್
 ಎಣ್ಣುಕೊಣ್ಡೇನ್ ಅವನ್ ಶೀರ್ ವೆಳ್ಳ ವಾರಿಯೈ ವಾಯ್ ಮಡುತ್ತಿನ್ಟು
 ಉಣ್ಣು ಕೊಣ್ಡೇನ್, ಇನ್ನಮುತ್ತನ್ ಓದಿಲ್ ಉಲಪ್ಪಿ ಲೈಯೇ ||84||

ಕಣ್ಣು ಕೊಣ್ಡೇನ್ ಎಮ್ ಇರಾಮಾನ್ರುಸನ್ ತನ್ನೆನೆ ;
 ಕಾಣ್ಡಲುಮೇ
 ತೊಣ್ಣು ಕೊಣ್ಡೇನ್ ಅವನ್ ತೊಣ್ಣರ್ ಪೊಳ್ಳು
 ತಾಗಲಿ ; ಎನ್ ತೊಲ್ವೆವೆನ್ನೋಯ್
 ಎಣ್ಣುಕೊಣ್ಡೇನ್ ; ಅವನ್ ಶೀರ್ ವೆಳ್ಳ ವಾರಿಯೈ
 ವಾಯ್ ಮಡುತ್ತಿನ್ಟು ಇನ್ನು
 ಉಣ್ಣುಕೊಣ್ಡೇನ್ ; ಇನ್ನಮ್ ಎತ್ತನ ಓದಿಲ್ ಎಲಪ್ಪು
 ಇಲೈಯೇ. 84

kāṇḍukondēn yemmiraamaanujan thānnai, kaṇḍalu mē
 I have found swami Sri Raamaanuja, knowing thus

thonḍukondēn avan thonḍar pon thaalil, yen thollai vennoi
 served being his devotees beautiful feet, my past dark sins
 sub-servient

vinḍukondēn avan sheer vellā vaariyaivaai madutthu inru
 got rid off his noble qualities streaming like river quenching - the -
 mouth now

undukondēn, innam uttrana ōthil ulappu illaiyē (84)
 experienced the good things I if I start it-has-no-end
 have received telling

I have really understood Swami Raamaanuja now; while knowing him, I did service to the beautiful feet of his devotees. I described . the ocean of his holy qualities to my heart's content. Similarly, if I start telling the good things (benefits) I have received from him, there can be no end. Such is the glory of that 'Mahaathma' !

Amudhanaar is highlighting the 'anishta nivratthi' the removal of obstacles by Sri Raamaanuja not only in his (Amudhanaar) getting sharanaagathi but also in his composing the Nootrandhaadhi. Amudhanaar who was not taking part in pradhaana goshti, was able to attain the topmost 'phalam' viz. charamaparva i.e., the Lord's lotus feet, thanks to Sri Raamaanuja's benevolence.

ஓடிய வேதத்நு டோருகாய், அடனுச்சு மிக்
 சோதியு நாடனன் அகாயாது முல்ஹன் டோரு,
 ஷேயு தீர்த் இராமாநுசனைத் தொழும் பெரியோர்
 ஷாடமலால் னன்-தன் அருய்கு, யாடோன்ஹு ஷுட்லீயே ||85||

ஒதிய வேதத்தின் உட்பொருளாய் அதன் உச்சி மிக்க
 சோதியை நாதன் என அறியாது உழல்கின்ற தொண்டர்
 பேதைமை தீர்த்த இராமாநுசனைத் தொழும் பெரியோர்
 பாதம் அல்லால் என் தன் ஆர் உயிர்க்கு யாதொன்றும் பற்று
 இல்லையே. 85

ōdhiya vēdatthin ul poruḷaai
 the-recited-Veda's-inner-essence

athān ucchhi mikka
 (and) their highest culmination

shōdhiyai naathan yena ariyaadhu uzalhinra thondar
 the effulgent is the Lord not knowing those who go about
 Sriman Naaraayana

pēdhaimai theertha iraamaajunai thozhum periyōr
 (their) ineptness got rid off Sri Raamaanuja serving (him) the good men

paadhamallaal yen thānaar uyirkkuyaadhonrumpattru illeyē(85)
 the feet alone my the pure soul none other place to go

"The inner meaning of the Vedas that are recited and their highest culmination, is none other than Sriman Naaraayana. He is the Supreme Lord, Sri Ranganaatha" - those not realising this truth serve some unaccepted agencies, and Sri Raamaanuja got rid off their folly ; my beloved self will not enter any place other than the lotus feet of those who serve Sri Raamaanuja - they are my masters ; it will not notice anything other than those feet.

The upaaya (means) aspect to attain the goal (Purushaārtha) is highlighted by Amudhanaar - one should realise that Sri Ranganaatha is the Supreme Lord and the means for liberation are His Lotus Feet. The acme of Vedic thought, the Vedāntha, propounds that Sriman Naaraayana is the Supreme Lord and everyone should realise this great truth.

ಪತ್ತಾ ಮನಿಶರೈ ಪತ್ತಿ, ಅಪ್ಪತ್ತು ವಿಡಾದವರೇ
 ಉತ್ತಾರನ ಉತ್ತರಾಣಿಡಿನೈಯೇನ್ ಇನಿ ಒಳ್ಳೆಯ ನೂಲ್
 ಕತ್ತಾರ್ ಪರವುಮ್ ಇರಾಮಾನುಶನೈ ಕ್ಕರುದುಮುಳ್ಳಮ್
 ಪೆತ್ತಾರವರ್, ಅವರಮ್ಮೈ ನಿನ್ ಜಾಳುಮ್ ಪೆರಿಯವರೇ

118611

ಬற்றಾ ಮನಿಶರಾಬ್ ಬற்றಿ, ಅಬ್ ಬற்று ವಿಡಾತವರೇ
 ಒತ್ತಾರ್ ಎನ ಒಮ್ಮನ್ನು ಓಡಿ ನಾಯೇನ್ ಇನಿ ; ಓಳ್ಳನಿಯ ನೂಲ್
 ಕತ್ತಾರ್ ಬರವುಮ್ ಇರಾಮಾನುಶನಾಕ್ ಕರುತುಮ್ ಒಳ್ಳಮ್
 ಪೆತ್ತಾರ್ ಎವರ್, ಅವರ್ ಎಮ್ಮೆ ನಿನ್ನು ಆಯ್ತುಮ್ ಪೆರಿಯವರೇ. 86

páttraa manisharai páttri, áppáttru vidadadhavarē
 worthless-people-being-approached, that company not giving up

uttraarena uzanru ōdi neyyēn ini, olḷiya nool
 regarding-them-as roaming-behind (I) will not beneficial shaastras
 close-relatives them shrink any more (one's good)

kattraar páravum irāamaanujanai kārudhum ullam
 the ones laudable Sri Raamaanuja worshipping mind
 who've learnt

pettraar yevar, avar yemmai ninru aalum periyavarē (86)
 possess who, those us standing ruling great men/masters

I ran behind those who were worthless and considered them as my kith and kin. I shall not do this anymore and tire myself. Those who are well-versed in 'Shaastras' and who worship fully, laud our Raamaanuja ; they alone will be worshipped by me ; they are our masters.

Amudhanaar feels that those who did not change themselves for the better with the help of Sri Raamaanuja's 'upadesham', were overpowered by Káli's influence and hence unfortunate.

ಪೆರಿಯವರ್ ಪೇಶಿಲುಮ್ ಪೇದೈಯರ್ ಪೇಶಿಲುಮ್, ತನ್ ಗುಣಜ್ಞಟ್ಟು
 ಉರಿಯಶೋಲೈನ್ ಜುಮ್ ಉದೈಯವನನ್ ಜಿನೈ ಜು, ಉಣರ್ವಲ್ ಮಿಕ್ಕೋರ್
 ತೆರಿಯುಮ್ ವಣ್ ಕೀರ್ತ್ತಿ ಇರಾಮಾನುಶನ್ ಮಜೈ ತೇರ್ನ್ದಲಹಲ್
 ಪುರಿಯುನನ್ ಇಾನಮ್, ಪೊರುನ್ನಾದವರೈಪೊರುಮ್ ಕಲಿಯೇ

118711

பெரியவர் பேசிலும் பேதையர் பேசிலும், தன் குணங்கட்கு
உரிய சொல் என்றும் உடையவன் என்று என்று உணர்வில்
மிக்கோர்

தெரியும் வண் கீர்த்தி இராமாநுசன் மறை'தேர்ந்து உலகில்
புரியு நன் ஞானம் பொருந்தாதவரைப் பொரும் கலியே. 87

periyavar pēshilum pēdheyar pēshilum, thán guṇaṅgalakku
(if) learned ones talk (or) ordinary folk talk, his noble qualities

uriya shollenrum uḍaivanenru yenru, unḍuvil mikkōr
words of praise always has so saying, highly - learned-ones

theriyum vān keerthi iraamaanujan mārāi thērndhu ulahil
meditate glorious fame Sri Raamaanuja Vedas reviewed in this world

puriyum nāl jnaanam, porundhaadhavarai porum Kāliyē (87)
preached selective wisdom, those-not-getting-it face-Kāl's-pains

'Whether they happen to be learned ones or ordinary folk talking about Sri Raamaanuja, they all have words of praise for him', so expressed, many a time, by scholars regarding Raamaanuja who preached, after deep study, the Vedas ; and those not obtaining that wisdom indeed are subjects to infliction of pain by Kālī.

In regard to 'Pēdheyar Pēshilum.....' - above, scholars refer to Thirumangai Āzhwaar's Thiru nedundhaandakam (first hymn "minnuruvāai..... thalaimēlavē"). Sri Paraashar Bhattar considered this as 'shaashtra'; and Thirumangai Aazhwaar has had the reputation of instilling knowledge through his Prabhandham-works and vanquished opponents as Sri Raamaanuja also did in his lifetime.

கலி மிக்க ஶீநீல் கழனி க்யூயல், கலி ஶ்ரீமான்
ஓலி மிக்க பாடலை உண்டு தன் உள்ளம் தடித்து, அதனால்
வலி மிக்க சீயம் இராமாநுசன் மறைவாதியர் ஆம்
புலி மிக்கது என்று, இப் புவனத்தில் வந்தமை போற்றுவனே

||88||

கலி மிக்க செந்நெல் கழனிக் குறையல், கலைப் பெருமான்
ஒலி மிக்க பாடலை உண்டு தன் உள்ளம் தடித்து, அதனால்
வலி மிக்க சீயம் இராமாநுசன் மறைவாதியர் ஆம்
புலி மிக்கது என்று, இப் புவனத்தில் வந்தமை போற்றுவனே. 88

<i>Kālimikka shennel kázanik kuraiyal,</i> (Having) fields - growing -paddy - in fertile soil in kuraiyalur	<i>kālai perumaan</i> Thirumangai Azhwaar of Prabhandham fame
<i>oli mikka paadalai unḍu thán uḷḷam</i> highly-melodious-hymns enjoyed one's heart	<i>thaḍitthu, adhanaal</i> fully controlled, owing to it
<i>vāli mikka sheeyam iraamaanujan</i> highly strong lion Sri Raamaanuja	<i>mārai vaadhiyar aam</i> despite-falling-in-line-with-Vedas- but-continuing-to-controvert
<i>puli mikka dhenru, ibbhuvanatthil</i> tigers-increased- in this world (which-to-punish)	<i>vandhamai pōttruvaṇē (88)</i> the way he I laud manifested

Sri Raamaanuja's ability to debate and his command over Vedas are compared to a lion's roar. After enjoying the melodious divya prabhandham composed by Thirumangai Azhwaar belonging to Kuraiyalur surrounded by fields growing paddy in fertile soil, I laud him (Sri Raamaanuja) who manifested himself to subdue the 'tigers' who controverted the vedic authority despite accepting them, says Amudhanaar.

The emphasis is on Sri Raamaanuja's command over both Vedas as also Prabhandham, through which he could debate with authority and vanquish the so-called tigers of 'advaita siddhaantha', the followers of which accepted Vedic authority but at certain places gave explanations which could not stand Vedic reasoning.

ಪೋಷ್‌ಜರುಮ್ ಶೀಲತ್ತಿರಾಮಾನುಜ ! ನಿನ್‌ಪುಕ್ಕುಳ್ ತೆರಿನ್ದು
ಶಾತ್ವಪನೇಲ್ ಅದು ತಾಳ್‌ವದು ಶೀರಿಲ್, ಉನ್ ಶೀರ್ ತನಕ್ಕೋರ್
ಏತ್ತಮ್ ಎನ್‌ಘೇ ಕೋದ್ದಕ್ಕುಲುಮ್, ಎನ್ ಮನಮೇತ್ತಿ ಅನ್‌ಘ
ಆತ್ಮಹಿಲ್ಲಾದು, ಇದಘ್‌ನ್ ನಿನ್ನೆವಾಯ್ ಎನ್‌ಘಟ್ಟ ಜ್ಞಪ್ಪನೇ ||89||

ಬೋಧಿಸಿ ಅರೂಂ ಶೀಲತ್ತು ಇರಾಮಾನುಜ ! ನಿನ ಪುಕ್ಕು ತೆರಿತ್ತು
ಶಾಸ್ತ್ರವೇನೇ ಅದು ತಾಳುವು ; ಅದು ತಿಳಿಯಲಿ ಒನ್ ಕಿರ್ ತನಕ್ಕೆ ಒನ್
ಏತ್ತಮ್ ಎನ್‌ಘೇ ಕೋದ್ದಕ್ಕುಲುಮ್, ಎನ್ ಮನಮೇತ್ತಿ ಅನ್‌ಘ
ಆತ್ಮಹಿಲ್ಲಾದು, ಇದಘ್‌ನ್ ನಿನ್ನೆವಾಯ್ ಎನ್‌ಘಟ್ಟ ಜ್ಞಪ್ಪನೇ
ಅನ್ನಿ,
ಆದ್ದರಿಂದಲಾತು ; ಇದಕ್ಕು ಎನ್ ನಿನವಾಯ್ ಎನ್ನಿಡ್ರು
ಅಕ್ಕುವೇನೇ. 89

<i>pottru árum sheelatth iraamaanuja !</i>	<i>nin puház therindhu</i>
Indescribable nature/ Sri Raamaanuja	your noble experiencing
qualities	qualities

shaattruvanēl áthu thaazvu adhutheeril, un sheer thánakku ōr
 if I were to narrate that would fall short if that is to your noble incompareable
 qualities

<i>yētrum yenrē konḍirukkilum yen manamē yēthi anri</i>
greatness so (and) if I keep my heart your qualities
thinking mum describing If chanted

aattrahillaadhu, idarku yen ninaivaai yenrittu anjuvanē (89)
 cannot tolerate, in this respect what will you so thinking I fear

O Raamaanuja ! Your glorious nature is beyond praise or description. Even after fully experiencing it when I start narrating, it will fall short of it ; rather than that it is better for me not to describe at all so that your greatness remains intact. If I do not depict it, my mind will not tolerate - I do not know what you think about it but I fear thinking about it.

Amudhanaar talks about the ocean of difference that exists between Sri Raamaanuja's immeasurable height of knowledge, and his (former's) own poor ability to do justice to the task of narration ! He says he is not equal to the task.

ನನ್ನೆಯಾರ್ ಪಿಱವಿಯ್ ನೀಕ್ಕುಮ್ ಪಿರಾನೈ, ಇನ್ನೇಳ್ ನಿಲತ್ತೇ
 ಎನ್ನೆಯಾಳ ವನ್ನ ಇರಾಮಾನುಶನೈ, ಇರುಜ್ಜಿವಿಹಳ್
 ಪುನ್ನೆಯಾರ್ ಪುನ್ನೆಯುಮ್ ಪೆರಿಯವರ್ ತಾಳ್ಹಳ್ ಪೂನ್ನೊದೈಯಲ್
 ವನ್ನೆಯಾರ್, ಪಿಱಪ್ಪಿಲ್ ವರುನ್ನವರ್ ಮಾನ್ದರ್-ಮರುಳ್ ಶುರತ್ತೇ ||90||

ನಿನಾಯಾರ್ ಪಿರವಿಯೆ ನೀಕ್ಕುಮ್ ಪಿರಾನೈ, ಇನ್ ನೀಳ್ ನಿಲತ್ತೇ
 ಎನ್ನೆ ಆಳ ವನ್ನ ಇರಾಮಾನುಶನೈ ; ಇರುಜ್ಜಿ ಕವಿಗಳು
 ಪುನಾಯಾರ್ ; ಪುನೆಯುಮ್ ಪೆರಿಯವರ್ ತಾಳುಗಳಲ್ಲಿ ಪೂನ್ತೊಡೆಯಲ್
 ವನಾಯಾರ್ ; ಪಿರಪ್ಪಿಲ್ ವರುನ್ತುವರ್ ಮಾನ್ದರ್ ಮರುಳ್ ಶುರತ್ತೇ. 90

ninaiyaar piraviyai neekhum piraanai, in neel nilatthē
 not remembering birth getting rid of those who help in this vast world

<i>yennai aala vandha iraamaanujanai, irum kavihal</i>
came-to-rule-me Sri Raamaanuja, good hymns

<i>punaiyaar</i>	<i>punaiyum</i>	<i>periyavar</i>	<i>thaalhaḷil</i>	<i>poondhoḍeyal</i>
those not	those	mahaathmas	holy feet	flower garlands
praising him	worshipping			

vanaiyaar, pirappilvārundhavar maandhar-maruḷ shurandhē (90)
gave with in samsaara will suffer the people, subject to ignorance
respect (life)

It was Sri Raamaanuja who helped the people to get rid of their cycle of births and deaths and he came to this world to 'rule' me as it were. Those who do not meditate on him, or sing worshipfully hymns about him or do not worship the holy feet of those who sing his praises suffer from extreme ignorance and are subject to untold miseries in (bhāvakkāḍal' - ocean of rebirths).

Amudhanaar feels indebted to the merciful glance of Sri Raamaanuja who came to the very place where Amudhanaar lived to show his benevolence, which enabled him to compose these verses despite his being not upto the task initially.

மருள் சுரந்நாம வாதியர் கூலும், அவ ப்ಪொருளும்
இருள் சுரந்ந யோத் துலகருள் னெஞ் துந்நெய் தீரர்
அருள் சுரந்நெய் துலகருள் நாதன் அருளும் வந்து
பொருள் சுரந்நாள், எம்மி ராமானுசன் மிக்க புண்ணியனே

||91||

மருள் சுரந்து ஆகமவாதியர் கூறும் அவப் பொருள் ஆம்
இருள் சுரந்து எய்த்த உலகு இருள் நீங்கத் தன் ஈண்டிய சீர்
அருள் சுரந்து எல்லா உயிர்கட்கும் நாதன் அருங்கன் என்னும்
பொருள் சுரந்தான் எம் இராமானுசன் மிக்க புண்ணியனே. 91

<i>mārul</i>	<i>shurandhu</i>	<i>aagamavaadhiyār</i>	<i>koorum</i>	<i>avapporuḷaam</i>
subject to extreme	ignorance	Pashupatha-faith	talk	lowly concepts
		followers		

irul shurandhuyeyththa ulaha irul neenga, thán eendiya sheer
ignorance rising thereupon those-in-the-world getting his-unique-
got spoiled caught in darkness rid off, quality of-
/ ignorance

<i>aruḷ</i>	<i>shurundhuyellaauyirhaḷakkum</i>	<i>naathan</i>	<i>āraṅganennum</i>
-kindnessincreasing	to all souls	(that) the Lord(is)	Sri Rānganaatha
		(that)	

poruḷ shurandhaan, yemmiraamaanujan mikka punniyanē (91)
central brought to Swami Raamaanuja highly fortunate ones
aspect light

The faith in Shaiva aagamas as being authority, that Shiva is supreme reality and there is none above him spread ignorance like darkness and it was Sri Raamaanuja who with his unique quality of benevolence freed them all from that ignorance and enlightened them with the truth that 'Sri Ranganaatha is the Supreme Lord'. How blessed is that Mahaathma !

Amudhanaar highlights Sri Raamaanuja's comprehensive knowledge which enabled him to convince those who were having wrong beliefs, and his benevolence and compassion towards such people. Sri Raamaanuja propounded that the Supreme Lord is mercy personified and this easy accessibility to all chethanas allows them to see Him and worship (in 'archa' form).

புண்ணிய நோன்பு புரிந்தும் இலேன், அடி போற்றி செய்யும்
நுண்அரும் கேள்வி நுவன்றும் இலேன் ; செம்மை நூல்
புலவர்க்கு
என் அரும் கீர்த்தி இராமாநுச ! இன்று நீ புகுந்து என்
கண்ணுள்ளும் நெஞ்சுள்ளும் நின்ற இக் காரணம்

||92||

கட்டுரையே. 92

puṇṇiya nonbu purindum ilēn,
no-sacred-penance-have-I-performed ,

ādi pōttri sheyyum
your-feet-to-get the action

nuṇṇarum kelvi nuvanrum ilēn, shemmai nool pulavarku
subtle questions did not utter sacred texts scholars too

yeṇṇarum keerthi irāamaanuja ! inru nee puhundhuyen
not fathomed greatness (of) Sri Raamaanuja now on you enter my

kaṇṇuḷḷum nenjuḷḷum, ninra ikkaaranām katturayē (92)
eyes (and) heart for staying the reason you please tell

Even the scholars who are proficient in sacred texts cannot fathom you, Sri Raamaanuja! I have not performed any sacred penance 'to learn by realisation; nor have I served your feet and learnt from you

the method of questioning.' Despite this you have entered my eyes and heart. Please tell me the reason for this happening.

Sri Raamaanuja preached to all those who were not having comprehensive knowledge (samyak jnaana) and made them realise that Srīman Naaraayana is 'Sarva seshi' (Supreme Master). Amudhanaar highlights Sri Raamaanuja's role of saving chethanas (ujjeevana) from further cycle of births and deaths.

கட்டிப் போட்டி மஹிப் போட்டிநீ, கயவரீ தோலும
பெட்டி கீதகும் பிர்ரான் அல்லனே, என் பெரு
கிட்டிக் கிழங்கொடு தன் அருள் என்னும் ஓள் வாள் உருவி,
வெட்டிக் களைந்த இராமாநுசன் என்னும் மெய்த்தவனே ?

||93||

கட்டப் பொருளை மறைப் பொருள் என்று, கயவர்
சொல்லும்
பெட்டைக் கெடுக்கும் பிரான் அல்லனே ? என் பெரு
வினையைக்
கிட்டிக் கிழங்கொடு தன் அருள் என்னும் ஓள் வாள் உருவி,
வெட்டிக் களைந்த இராமாநுசன் என்னும் மெய்த்தவனே. 93

katta porulai mārāi poruḷ yenru, kāyavar shollum
untenable textual being-passed-off-as-Vedas (by) wicked-ones-uttering
meanings

pettai kedukkum piraan allanē? yen peruvinaiyēi
confusing talk refuting (it) isn't he a supreme-help ? my grave sins

kitti kizhayangodu thān arul yennum ōl vaal uruvi
nearing right from the root out of his benevolence glittering-dagger-drawn-out
me

vettikkaḷaindha iraamaanujan yennum meythavanē (93)
cut and destroyed (by) Sri Raamaanuja - named, the eminent tapasvi

Approaching me with his great will Sri Raamaanuja cut asunder right from the root the gravest sins committed by me and he indeed is a great tapasvi'; he also refuted and vanquished the confusing talk by wicked ones who passed off untenable meanings as the right meaning of Vedas. Isn't that an extraordinary help ?

Sri Raamaanujar upheld and lauded the Truth as propounded in the Vedic text ; "sathyamithi sathyavachaa raatheetharaha ; tapaiti taponithyaha paurushistih" (Tait. up. Sheekshaa Valli) – Amudhanaar again lauds Sri Raamaanuja's epoch-making contribution in convincing the opponents about the right message of Vedas.

தவம் தரும் தலவம் தகவும் தரும் ; சலியாப் பிறவிப்
பவம் தரும் தீவினை பாற்றித் தரும் ; பரந்தாமம் என்னும்
திவம் தரும் தீது இல் இராமாநுசன் தன்னைச்
சார்ந்தவர்கட்கு ;
உவந்து அருந்தேன் அவன் சீர் அன்றி யான் ஒன்றும் உள்
மகிழ்ந்தே. 94

thávamthárum shelvam tháhavumthárum, sháliyaappiravi
prapatti (he) grants the wealth of kindness gives, unending births

ppávamthárum theevinai paattritharum, parandhaamam yennum
samsaram-resulting grave karma gets rid of the seat of Sri Vaikunta

thivam tharum theedhu il iraamaanujanthánnai shaarndhavarhatku
the higher world blemishless Sri Raamaanuja him-whomever
approached

uvándhu arundhēn, avansheer anri yaan onrum ulmahizindhe(94)
welcome and his noble qualities me nothing with heart's
experience alone rejoicing

All those who approach Sri Raamaanuja seeking refuge get sharanaagathi culled out of 'the fruits of his penance' He grants them the wealth of his kind sympathy; he gets them rid of the unending births leading to samsaanic life and protects them. He secures for them liberation (i.e. attaining the higher world), the seat of Sri Vaikuntam. This being so, I desire to experience nothing save rejoice in the mind and heart remembering his noble qualities.

The term "thavam" has a number of interpretations and scholars refer to Gautama's dharma soothras' message on 'aathma guna'. It is said to refer to forty types of 'samskaaras'. Getting rid of sins from beginningless time and Sri Raamaanuja's role in setting us on the archiraadhi maarga (from where there is no return to this earth) is also said to be the interpretation of this hymn.

ஸுநீந் ஸுயிஹ்வுக்கு ஸுத்தநவீ ஸீய்ம, அவர்க்கு உயவே
பண்ணும் பரனும் பரிவிலன் ஆம்படி பல் உயிர்க்கும்
விண்ணத்தலை நின்று வீடு அளிப்பான், எம் இராமாநுசன்
மண்ணின் தலத்து உதித்து உய்மறை நாலும் வளர்த்தனனே

||95||

உண் நின்று உயிர்களுக்கு உற்றனவே செய்து, அவர்க்கு உயவே
பண்ணும் பரனும் பரிவிலன் ஆம்படி பல் உயிர்க்கும்
விண்ணத்தலை நின்று வீடு அளிப்பான், எம் இராமாநுசன்
மண்ணின் தலத்து உதித்து உய்மறை நாலும் வளர்த்தனனே. 95

unneenru uyirhalakku uttrनावē sheydhū, avarkku uyavē
residing inside souls doing good (to them) in their self - realisation

<i>paṇṇum</i>	<i>paranum</i>	<i>parivilanaampādi,</i>	<i>palluyirkum</i>
acting	the Lord	(like him) may not	to all souls
		be said to be loving,	

<i>viṇṇinthalai ninru veedu</i>	<i>alippaan,</i>	<i>yem</i>	<i>iraamaanujan</i>
from-Vaikunta-the moksha	to grant	our	Sri Raamaanuja

māṇṇin thālatthuuditthu, uyymarai naalum vālarthanānē (95)
in this world manifested for everyone to live (he) nurtured and
the means viz four Vedas spread

Despite residing in all souls and working for their self-realisation the Lord might be found to be wanting in love compared to Sri Raamaanuja who left Vaikunta to take birth in this world for the express purpose of helping in liberation (Moksha) and the aid for which, in the form of four Vedas, was nurtured and their meaning was spread by him far and wide.

People suffered from hatred and ignorance which the Lord could not drive out despite being present in all hearts as antharyaami and it called for a great mahaathma and seer to be amongst the people as one of them to be able to effect self-realisation. Sri Raamaanuja

propounded 'upaaya' as well as the resultant love towards God (bhagawath preethi). He also rendered obstacle removal (i.e. getting rid of praapthi virodhi viz. sins accumulated from beginningless time). He achieved paramapada praapthi, the goal, for all his devotees. Sri Raamaanuja's jnaana and vairaagya etc. were put into noble cause of upliftment of samsaaris.

ವಳರುಮ್ ಪಿಣಿಕೊಂಡ ವಲ್ವಿನೈಯಾಲ್, ಮಿಕ್ಕ ನಲ್ ವನ್ನೈಯಲ್
 ಕಿಳರುಮ್ ತುಣಿವು ಕಿಡೈತ್ತಳಿಯಾದು, ಮುದೈತ್ತಲೈಯಾನ್
 ತಳರುಮಳವುಮ್ ತರಿತ್ತುಮ್ ವಿಘ್ನಾನ್ದುಮ್ ತನಿ ತಿರಿವೇಳ್ಳು
 ಉಳರ್-ಎಮ್ಮಿ ಟೈವರ್, ಇರಾಮಾನುಜನ್-ತನ್ನೈ ಯುತ್ತವರೇ

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ವಲರೂಂ ಪಿಣಿಕೊಂಡ ವಲ್ವಿನೈಯಾಲ್, ಮಿಕ್ಕ ನಲ್ವಿನೈಯಲ್ಲಿ
 ಕಿಲರೂಂ ತುಣಿವು ಕಿಡೈತ್ತಳಿಯಾತು, ಮುದೈತ್ತಲೈ ಊನ್
 ತಲರೂಂ ಅಳವು ತರಿತ್ತೂಂ ವಿಘ್ನಾನ್ದುಂ ತನಿ ತಿರಿವೇಳ್ಕು
 ಊರ್ ಎಂ ಇರೈವರ್, ಇರಾಮಾನುಜನ್ ತನ್ನೆ ಉತ್ತವರೇ. 96

valarum pinikonda valvinaiyaal, mikka nalvinaiyil
 ever-increasing grief-ridden-grave-karma, lofty fortuitous circumstance

kilarum thunivu kidaitthariygaādhū, mudaitthalai oon
 great confidence not having obtained stink-ridden (this) body
 (mahaavishwasa)

thalarum alavum dharitthum vizhunddhum thāni thirivērku
 till it gets hopeless wearing fallen (in the abyss alone roaming that
 (being embodied) of sensual pleasures) I am

ular yem iraiivar, iramaanujan thannai uttravarē (96)
 will become your Swami Sri Raamaanuja (those taking) refuge in him

Due to the strong influence of ever-rising karmas leading to tormenting of the soul, confidence in sharanaagathi (Mahaa-vishwasa) was not cultivated. Therefore, for this helpless situation of deteriorating/stink-ridden body given to sensual pleasures which I am subject to, the only saviours are those who have taken refuge in Raamaanuja. None else.

Amudhanaar lauds the greatest help rendered by Sri Raamaanuja in putting at rest the alternating cycle of life here and suffering up there, by providing the proximity of holy feet of mahathamaas like Koorathaazhwaan. If the opportunity to serve the feet of such

Raamaanujadaasaas presents itself, one can attain the domain of Sriman Naaraayana. Sri Raamaanuja's unilateral and unsolicited help comes in for great praise – it is he who has extended the 'charamopaaya' and help for self-realisation.

தன்த் ஸதாட்டியும்த் தன்த்யினோர், மன்னு தாமர்த் தாழ்
தன்த் ஸதாட்டியு வன்த் ஸதாநிஈ, தன் தஹால்,
தன்த் ஸதாரந் தன்த் ஸதாரிற் லன் ஈஈந்
தன்த் ஸதார்த், இராமாநுசன் ஸும்த் தாஈஈடுமே

||97||

தன்னை உற்று ஆட்செய்யும் தன்மையினோர்,

மன்னுதாமரைத்தாள்

தன்னை உற்று ஆட்செய்ய என்னை உற்றான் இன்று, தன்

தகவால்

தன்னை உற்றார் அன்றி தன்மை உற்றார் இல்லை என்று

அறிந்து

தன்னை உற்றாரை, இராமாநுசன், குணம் காற்றிடுமே.

97

thannaiuttru aat sheyyum thanmeyinōr, mannu thaamaraitthaal
(in) him who ever service-driven-devotees one-matching-the-other
took refuge (with that quality) lotus feet

thannai uttru aatsheyya yennai uttraan inru, thān thahavaa!
him having got to do service allow me granted to-day, out of his kindness

thannai uttraar anri thanmai uttraar illai yenru arindhu
(in) him taking refuge other nature having (it)not-being-there knowing thus

thannai uttraarai, iramaanujan guṇam shaattridumē (97)
him-whomever-has Sri Raamaanuja noble bring to
taken as refuge qualities

(Please read the above meaning carefully): Sri Raamaanuja conferred his lotus feet to those devotees who took refuge in him in order to protect the interests of those who render service to him. Perceiving that there were no persons lauding or praising the noble qualities of his devotees, he praised his 'devoted' students himself - he saw to it that owing to his boundless compassion I serve those devotees of his whose lotus feet glittered with mutual likeness.

Some persons were not subservient to his devotees (not showing 'ádiyaarkadimai') – Raamaanuja had in mind his shishyas like Koorathaazhwaan, Thirukuruhaipiraan Pillan, Paraashara Bhattar, Embaar, Madapalli aachhaan when this observation was being made. He sincerely felt his devotees did not get due regard in terms of people not choosing them to get sharanaagathi through them.

* ಇಡುಮೇ ಇನಿಯ ಶುವರ್ಗತ್ತಿಲ್ ? ಇನ್ನುಮ್ ನರಕಿಲ್ಲಿಟ್ಟು
ಚ್ಚುಡುಮೇ ? ಅವತ್ತ್ಯೆ ತೊಡರ್ ತರು ತೊಲ್ಲೆ, ಚ್ಚುಱ್ ಪಿಱಿಪ್ಪಿಲ್
ನಡುಮೇ ? ಇನಿ ನಮ್ ಇರಾಮಾನುಶನ್ ನಮ್ಮೈ ನಮ್ ವಶತ್ತೇ
ವಿಡುಮೇ ? ಶರಣಮೆನ್ ಟಾಲ್, ಮನಮೇ ! ನೈಯಲ್-ಮೇವುದರ್ಕ್ಕೇ ||98||

ಇಡುಮೇ ಇನಿಯ ಶುವರ್ಗತ್ತಿಲ್ ? ಇನ್ನುಮ್ ನರಕಿಲ್ಲಿಟ್ಟು
ಚ್ಚುಡುಮೇ ? ಅವತ್ತ್ಯೆ ತೊಡರ್ ತರು ತೊಲ್ಲೆ, ಚ್ಚುಱ್ ಪಿಱಿಪ್ಪಿಲ್
ನಡುಮೇ ? ಇನಿ ನಮ್ ಇರಾಮಾನುಶನ್ ನಮ್ಮೈ ನಮ್ ವಶತ್ತೇ
ವಿಡುಮೇ ? ಶರಣಮೆನ್ ಟಾಲ್, ಮನಮೇ ! ನೈಯಲ್-ಮೇವುದರ್ಕ್ಕೇ. 98

<i>idumē</i>	<i>iniya shuvargatthil,</i>	<i>innum</i>	<i>narakil ittu</i>
(will he) keep	in the sweet heaven,	if not,	in-the-hell (will he be) keeping

<i>chudumē</i>	<i>ávatthai</i>	<i>thodar tháru</i>	<i>thollai,</i>	<i>shuzal pirappil</i>
to scorch	they	again	get endless cycle,	returning to the birth

<i>nadumē</i>	<i>ini</i>	<i>nám</i>	<i>iraamaanujan</i>	<i>námmai nám</i>	<i>vashatthē</i>
will he stop	further	our	Sri Raamaanuja	us (from) our	path

<i>vidumē</i>	<i>sharanamenraal,</i>	<i>mánámē !</i>	<i>naiyyal mevudarkē</i>
(will be) liberate	if we ask	O my mind/	don't be to get
(us)	for refuge,	disheartened	

O My Heart! 'Our Raamaanuja on knowing that we are seeking his refuge, whether he will lodge us in the sweet heaven or push us into the abyss of hell and subject us to seething ? or will he consign us to the never-ending cycle of births and deaths ? or will he change the course of our present life ? Do not falter ; do not sulk.

Amudhanaar tells himself that prapatthi / liberation is definite as he has taken refuge in Sri Raamaanuja. As he was not sure as to what is good and not favourable to him, he was prepared to follow Sri Raamaanuja fully just as Sri Raama was prepared to do anything his

father wanted Him to do – it means that Sri Raamaanuja will never instruct him to do anything which was not for his good (he does not engage himself in 'aashritha virodha'). If he asks Amudhanaar to follow Koorathaazhwaan, he knows it will be in his interest only.

தட்டி ழ்ழுமூரும்த் தாக்கிய ப்வேய்ஹலும்த், தாழ்ஶடேயோன்
தோழ் கத்த தோழ்ழுரும்த் தூனியவாதரும்த், நான்தூய்யும்த்
நிழு க்ஷுழுழு ஶீய் நிஶரும்த் மாண்தனர் - நிழ்நிலத்தே
ஶோழ் கழுழும்த், ஁ம்த் இராமானுஶ மூனி ஶோஶ்ஶ ஶிஶ்வே

119911

தற்ககச் சமணருப் சாக்கியம் பேய்களும், தாழ் சடையோன்
சொல் கற்ற சோம்பரும் சூனியவாதரும், நான்மறையும்
நிற்கக் குறும்பு செய் நீசரும் மாண்டனர் நீள் நிலத்தே
பொன் கற்பகம், எம் இராமானுச முனி போந்த பின்னே. 99

thārkacchamanarum shaakiya peyyhalum, thaaz shādeyōn
the polemic shramanas intransigent bouddhas Eeshwara's

shol kattha shombarum shooniyavaadharum, naanmaraiyum
those who have learnt nihilists (despite) four
shaiva aagamas, Vedas

nirka kurumbu shei neesharum maandānar neel nilatthē
being there wrong given mischief- vanquished in this whole earth
Interpretations (by) mongers

pon karpaham, yem iraamaanujamuni pondha pinnē (99)
the lofty wish - our Sri Raamaanuja after he was born
yielding - tree like,

After the birth of wish-yielding tree (KalpakaVriksha) viz. Sri Raamaanuja in the vast earth, the followers of hollow faiths like the polemic shramanas, intransigent bouddhas, those conversant in shaiva aagamas, nihilists, who gave wrong interpretations of glittering four Vedas, all those mischievous opponents were vanquished.

'Aabaasa máthaas' meaning polemic faiths would lead to 'adōgathi' i.e. ending up in hell since they do not have the Vedic foundations : 'ashastra vihitam ghoram tapyantheye tapojanaha' says Lord Krishna in the Gita echoing this view.

ಪೊನ್ನದನ್ ನೆನ್ನೊನ್ನಮ್ ಪೊನ್ವಣ್ಣು ಉನದಡಿಪ್ಪೊದಿಲೊಣ್ ಶೀರ್
 ಆಮ್ ತಳಿ ತೇನುಣ್ಣಮನ್ನಿಡ ವೇಣ್ಣಿ ನಿನ್ಪುದುವೇ
 ಈನ್ನಿಡ ವೇಣ್ಣುಮಿರಾಮಾನುಶ ! ಇದು ಅನ್ ಆ ಒನ್ ಆಮ್
 ಮಾನ್ದಿಲಾದ್, ಇನಿ ಮತ್ತೊನ್ ಆ ಕಾಟ್ಟಿ ಮಯಕ್ಕಿಡಲೇ

||100||

ಬೊಂತತ್ತು ಏನ್ ನೆಂಞ್ರಕ ಏನ್ನುಂ ಬೊನ್ ವಣ್ಣು, ಒಣ್ಣು
 ಅಡಿಬೊತ್ತಿಲ್ ಒಣ್ಣಿಶಿ
 ಆಮ್ ತೆಣಿ ತೇನ್ ಒಣ್ಣು ಅಮರ್ಂತಿಡ ವೇಣ್ಣಿ ನಿನ್ಪಾಲ್ ;
 ಅತ್ತುವೇ
 ಘಂತಿಡ ವೇಣ್ಣುಂ ; ಇರಾಮಾಣುಶ ! ಇತ್ತು ಅನ್ನಿ ಒಣ್ಣುಂ
 ಮಾಂತಕಿಲ್ಲಾತ್ತು ; ಇನಿ ಮತ್ತಿ ಒಣ್ಣು ಕಾಡ್ಡಿ ಮಯಕ್ಕಿಡಲೇ. 100

pōndhu yen nenju yennum pon vāṇḍu, unadhu aḍi pōdhil voṇsheer
 reached my-heart-like-a-golden-bee, in your lotus feet the beautiful

aam theḷi thēn unḍu amarndhiḍa vēṇḍi, nin paal adhuṣē
 qualities the nectar after to live always desiring, to you those very
 drinking qualities

yeendhiḍa vēṇḍum iraamaanja ! idhu anri onrum
 grant and oblige Sri Raamaanuja these other than no other

maandhahilladhu, ini mattru onru kaatti mayakkidālē (100)
 thing it can drink after-all-this any - other - showing do not entice
 thing

O Raamaanuja! my heart, like a golden bee, having drunk the nectar-like noble qualities contained in your lotus feet always wished to remain there only. Please (continue to) grant the very qualities and oblige; it will not savour anything else. Such being the case, do not try showing something else and entice.

Now that 'vivekam' or 'wisdom' has dawned, Amudhanaar says that, he will savour the nectar of the lotus feet of Sri Raamaanuja. This forms the main theme of his Nootrandhaadhi.

ಮಯಕ್ಕುಮಿರು ವಿನೈ ವಲ್ಲಿಯಿಲ್ ಪೊಣ್ಣು, ಮದಿ ಮಯಕ್ಕು
 ತ್ತುಯಕ್ಕುಮ್ ಪಿರವಿಯಿಲ್ ತೋನ್ ಆಯ ವಿನೈ, ತುಯರಕ್ಕತ್ತಿ
 ಉಯಕ್ಕೊಣ್ಣು ನಲ್ಲಮ್ ಇರಾಮಾನುಶ ! ಎನ್ ಆದು ಉನ್ನೈ ಉನ್ನಿ
 ನಯಕ್ಕುಮವಕ್ಕಿ ದಿಘುಕ್ಕೆನ್ನರ್, ನಲ್ಲವರೆನ್ ಆ ನೈನ್ನೇ

||101||

மயக்கும் இரு வினை வல்லியில் பூண்டு, மதி மயங்கித்
துயக்கும் பிறவியில் தோன்றிய என்னை, துயர் அகற்றி
உயக்கொண்டு நல்கும் இராமாநுச ! என்றது உன்னை உன்னி
நயக்கும் அவர்க்கு இது இழுக்கு என்பவர் நல்லவர் என்றும்
நைந்தே. 101

mayakkum iruvinaï valliyl poondu, máthi mayangi
(capable of) stepping two types of sins the net caught in, mind being enticed
up ignorance

tthuyakkum piraviyil thonriya yennai, thuyar ahattri
and eluded (repeated births) having been me, from despair/ severed
in samsaara born grief

uyakkondu nállum iraamaanuja! yenradhu unñai unni
uplifting and conferring Sri Raamaanuja those such words remembering
talking about cleansing you

nayakkum avarku ithu izakhu enbavar, nállavar yenrum naindhē (101)
desiring to those this un- so they say good men always heart
-becoming melts

'O Raamaanuja, take me out of this net of two types of sins (Karmas) resulting in repeated births and deaths and get rid of the despair/ grief accompanying them, thereby uplifting me'-such statement lauding your ability to cleanse is not considered right by those who are absorbed in you and steeped in your thoughts as they think that it is wrong to ask you to take this action.

Repeated 'aacharya-anubhava' is the ultimate concept and benefit in terms experiencing aacharya's proximity / thereon getting rid of the accumulated sins / making way for attaining paramapadam (Sri Vaikuntam).

நீயும்புந்முன் ஸுந்நி ஸுந்நி ஸுந்நி ஸுந்நி ஸுந்நி
ஐயநிராமானுசனின் ஐயநித்யம், அருவிநையேன்
கீயும் தோழும் கண் கருதிடும் காண் ; கடல் புடை சூழ்
வையம் இதனில், உன் வண்மை என்பால் என் வளர்ந்ததுவே ?

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நையும் மனம் உன் குணங்களை உன்னி ; என் நா இருந்து எம்
ஐயன் இராமாநுசன் என்று அழைக்கும் ; அருவினையேன்
கையும் தொழும் ; கண் கருதிடும் காண் ; கடல் புடை சூழ்
வையம் இதனில், உன் வண்மை என்பால் என் வளர்ந்ததுவே ?

naiyum mánam unn guṇangalai unni, yen naa irundhu yem
melts my heart your noble qualities thinking, my tongue constantly our

ayyan iramaanujan yenru azaiikkum, aruvinaí yēn
master Sri Raamaanuja so calling invltes, excessively-sinned-me

kaiyyum thozum kán karudhiḍum kaṇa kaḍal puḍai shooz
hands convey eyes crave to see you oceans surrounding
obeisance

vaiyyam idhanil, unn vaṇmai yenbaal yen vaḷarndhadhuvē (102)
In this vast earth your benevo- towards me for which reason it
lence took shape.

My master Raamaanuja! my heart melts thinking constantly about your noble qualities ; my tongue keeps uttering loudly 'O Raamaanuja', while my terribly sinned hands clasp to show obeisance. My eyes long and crave to see you. You, with your benevolence which has spread far and wide in this ocean-surrounded earth, how did you at all choose me for receiving your compassion?

It is indeed quite a transformation that the sense organs which were absorbed in enjoying material things, are now busy in activities connected with the aachaarya leading to 'aachaaryaanubhava'. In addition, the organs also contribute by way of prostration to the aachaarya.

ವಳರ್ನ್ದ ವೆಮ್ ಕೋಪ ಮಡಬ್ಬಲೊನ್ ಆಯ್, ಅನ್ರು ವಾಲ್ ಅವುಣನ್
ಕಳರ್ನ್ದ ಪೊನ್ನಾಹಮ್ ಕಿಝಿತ್ತವನ್, ಕೀರ್ತ್ತಿ ಪಯಿರೈಝುನ್
ಕಿಝುನ್ದಮ್ ಶಿನ್ನೈ ಇರಾಮಾನುಶನೇ-ತನ್ ಮೆಯ್ವಿನ್ನೈ ನೋಯ್
ಕಳೈನ್ದ ನನ್ ಇನಾನಮಳತ್ತನನ್, ಕೈಯಿಲ್ ಕನಿ ಎನ್ನವೇ

||103||

ವಳರ್ನ್ದ ವೆಮ್ ಕೋಪ ಮಡಬ್ಬಲೊನ್ ಆಯ್, ಅನ್ರು ವಾಲ್ ಅವುಣನ್

ಕಿಝರ್ನ್ದ ಪೊನ್ ಆಕಮ್ ಕಿಝಿತ್ತವನ್, ಕೀರ್ತ್ತಿ ಪಯಿರ್ ಎಝುನ್ದು
ವಿಱೈನ್ದಿಡುಮ್ ಕಿಞ್ತೈ ಇರಾಮಾನುಶನ್ ಎನ್ ತನ್ ಮೆಯ್ವಿಱೈನ್ದೈ ನೋಯ್
ಕಱೈನ್ದು ನನ್ ಇನಾನಮ್ ಅಱಿತ್ತನನ್, ಕಾಯಿಲ್ ಕನಿ ಎನ್ನವೇ.

vaḷarndha vem kopa maḍangal onraai, anru vaal avuṇan
excessive terribly angry appearing as man-lion, in yore sword demon's

kīḷarndha ponnaaḥam kizhiṭṭhavan, keerthi payir yezhundhu
over grown/ golden-coloured-chest (He) tore, the glory-grains germinated
mighty (seeds)

vilaindhidum shindhairramaanujan yen thán meivinainōi
 having-the-heart-to-grow Sri Raamaanuja my physical-karmic-grief

kaḷaindha nāl jnaanam aḷitthavan, kaiyyil káni yennáve (103)
 destroying the lofty knowledge granted, in the goose- like
 fully palm berry

In the (Narasimha) avataara as man-lion, the Lord assuming a terribly angry stance killed (with his nail) the golden coloured chest of the sword-wielding Hiranyakashipu. The seeds of Lord's glory grew 'in the fertile fields of Raamaanuja's heart'. Sri Raamaanuja in turn destroyed, the physical karmic grief (re-births) and presented me with lofty/ripe knowledge just as easily as having a small goose-berry fruit in the palm.

Amudhanaar refers to Sri Raamaanuja presenting him the knowledge of Tattva (ultimate Reality), Hita (means/way to attain) and Purushaatha (the goal to be attained) by removing ignorance in an easy manner.

கீயில் கனி என்னைக் கண்ணனைக் காட்டித் தரிலும், உன் தன்
 மெய்யில் பிறங்கிய கீர் அன்றி வேண்டிலன் யான் ; நிரயத்
 தோயில் கிடக்கிலும் சோதி விண் சேரிலும் இவ் அருள் நீ
 செய்யில் தரிப்பன், இராமாநுச ! என் செழுங் கொண்டலே !

||104||

கையில் கனி என்னக் கண்ணனைக் காட்டித் தரிலும், உன் தன்
 மெய்யில் பிறங்கிய கீர் அன்றி வேண்டிலன் யான் ; நிரயத்
 தொய்யில் கிடக்கிலும் சோதி விண் சேரிலும் இவ் அருள் நீ
 செய்யில் தரிப்பன், இராமாநுச ! என் செழுங் கொண்டலே !

kaiyyil káni yenna kannanai kaatti tharilum, unn thán
 hand-held-fruit like Sri Krishna even if presented, your

maiyyil pirangia sheer anri, vēndilan yaan, niraya
 body's shining features aside, will not see, I, the hell (samsaara)

tthoyil kidakkilum shōdhi vin shērilum ivvaruḷ nee
 in a big crater lying glorious - heaven -attaining this you
 if it presents itself compassion

sheyyil dharippan, iraamaanujaa ! yen shezhum konḍalē (104)
 grant sustain, Sri Raamaanuja ! my, rain-cloud-like (kindness)

You, Swami Raamaanuja, excel the full-grown rain cloud in your compassion. Just like the small fruit easily occupying my hand, even if you show me the Lord himself, my eyes will not see anything save your beauty, benevolent heart, scholarship. All that I need, whether I am in the abyss of hell in terms of samsaanic life or whether I attain the lofty heaven, is your compassion. Only if you show or grant it, can I sustain myself here or in heaven.

Just as Madura Kavi 'enjoyed' seeing Sri Nammaazhwaar so also Amudhanaar rejoices seeing Sri Raamaanuja whose face clearly exudes his noble qualities to him – Sri Nammaazhwaar elucidated the greatness of the Lord in an easy manner and so did Sri Raamaanuja depict Srīman Naaraayana's supremacy and the way to attain Him.

சீழாந்நெடு பூங்குடல் கண் துயில் மாயன், திருவடிகீழ்
விழுந்திருப்பார் நெஞ்சில் மேவு நல் ஞானி, நல் வேதியர்கள்
தொழும் திருப் பாதன் இராமாநுசனைத் தொழும் பெரியோர்
எழுந்து இரைத்து ஆடும் இடம் அடியேனுக்கு இருப்பிடமே

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செழுந்திரைப் பாற்கடல் கண் துயில் மாயன், திருவடிகீழ்
விழுந்திருப்பார் நெஞ்சில் மேவு நல் ஞானி, நல் வேதியர்கள்
தொழும் திருப் பாதன் இராமாநுசனைத் தொழும் பெரியோர்
எழுந்து இரைத்து ஆடும் இடம் அடியேனுக்கு இருப்பிடமே.

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sheyundhirai paarkadal kaṇ thuyil maayan, thiruvádikeez
(having) beautiful (in) the milky-ocean reclining Lord, under His feet
waves

vizundhiruppaar nenjil mēvu nāl jnaani, nāl vēdhiyarhaḷ
(serving) the mahaathmaas hearts willingly great scholars, erudite-Vedic-
scholars

thozhum thiruppaadhan iraamaanujanai thozhum periyōr
serving having-the-sacred- Sri Raamaanuja, served (by) great
feet devotees

yezhundhu irraitthu aadum yidam aḍiyenukku iruppidamē (105)
repeatedly getting up the place of to me residing place
in a happy trance dancing (that is my)
with loud recitations

In the milky ocean with enchanting waves the Lord is reclining with amazing actions and in the heart of those serving at His feet ; the great mahaathmaas, learned ones and erudite Vedic scholars are at home serving the feet of Sri Raamaanuja also and they keep getting up repeatedly and dance with chantings - that very place is where I reside.

'The moolasthaanam' for all 'vibhava murthies' is Thirupaarkadal, the milky ocean. Sri Raamaanuja is in the company of Vyaasa, gods etc. there. It appears that the Lord looks at Sri Raamaanuja condescendingly for having written Sri Bhaashya ! "While he is doing 'prachaaram' here with his Sri Bhaashya, I also would like to sing my hymns up there lauding his contributions" says Amudhanaar. He queries Sri Raamaanuja about his perception that 'Enberumaanaar anubhava' is superior to that of Emberumaan's (The Lord's) - Is it a mere conception or truth / reality ? He desires to be present at the feet of those who are serving Him incessantly.

* ಇರುಪ್ಪಿಡಮ್, ವೈಕುಂಠಮ್ ವೇಬ್ಬಡಮ್, ಮಾಲಿರುಜೋಲೈ ಎನ್ನುಮ್
ಪೊರುಪ್ಪಿಡಮ್, ಮಾಯನುಕ್ಕುನ್ ನಲ್ಲೋರ್ ; ಅವೈತನೊಡುಮ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್ ಮಾಯನಿರಾಮಾನುಶನ್ ಮನತ್ತು, ಇನ್ ಜಿವನ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್, ಎನ್-ತನ್ ಇದಯತ್ತುಕ್ಕೇ ತನಕ್ಕಿನ್ನುಜವೇ

||106||

* இருப்பಿಡம் வைகுಂಠಮ್ ವೇಬ್ಬಡಮ್, ಮಾಲಿರುಂಜೋಲೈ
ಎನ್ನೂಮ್
ಪೊರುಪ್ಪಿಡಮ್ ಮಾಯನುಕ್ಕುನ್ ನಲ್ಲೋರ್ ; ಅವೈ
ತನೊಡುಮ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್ ಮಾಯನಿರಾಮಾನುಶನ್ ಮನತ್ತು ; ಇನ್ನು ಅವನ್ ವನ್ನು
ಇರುಪ್ಪಿಡಮ್ ಎನ್-ತನ್ ಇದಯತ್ತುಕ್ಕೇ, ತನಕ್ಕು ಇನ್ನುವು.

* *iruppidam vaihundham vengadam, maalirujolaiyennum*
living place the Vaikunta Thirumala, Thirumaalirumjolai

poruppidam maayanukku yenbar nallor, avai thannodum vandhu
the hilly to the Supreme so (they) the learned along with those arriving
places Lord say ones, sacred places,

iruppidam maayan iraamaanujan manatthu inru avan vandhu
to stay that Lord (in) Sri Raamaanuja's heart now he came

iruppidam, yen than idayatthulle thanakku inburave (106)
arrived at (in) my heart only to him imparting ecstasy

The Lord resides in Sri Vaikunta, Thirumalai, Thirumaalirumjulai and such hilly places ; so say the learned ones. That Lord has arrived with those places and has lodged Himself in our Raamaanuja's heart. The great ones accompanied by the Lord including Sri Raamaanuja have arrived here to stay in my heart.

Right from Paramapadam upto Thirvengadam (Thirumalai) there are in between many places like 'Soorya mandalam' etc. Similarly between Thirumalai and Thirumaalirumjulai there are a number of Thirupathis (meaning Lord's dwelling centres). Sri Raamaanuja has rejoiced experiencing everyone of these 'divya deshas'. All the 'divya deshas' are interconnected in the heart of Sri Raamaanuja, that too in just a corner of his heart ! Although he is primarily connected with Sri Rangam he just does not stay at one place (one heart !). Amudhanaar exclaims that he reigns only in his heart permanently !! Although my praises to him have come to an end, in order to do justice to describe / narrate various experiences connected with him, countless hymns require to be composed !' Amudhanaar affirms.

* ஐன்துத் தீலத்திராமானுச !, ஐன்குமேய்விதத்தும
ஐன்துத் தீலையுடல் தீலையுமே பிணங்கிந்நு ; ஐன்குமே
துன்துத் தீலையுமே, தீலையுடல் தீலையுமே ; ஐன்கு தீலையுடல்
ஐன்துத் தீலையுமே, ஐன்கு தீலையுடல் தீலையுமே

||107||

* இன்பு உற்ற சீலத்து இராமானுச ! என்றும் எவ்விடத்தும்
என்பு உற்ற நோய் உடல்தோறும் பிறந்து இறந்து, என் அரிய
துன்பு உற்று வியினும் சொல்லுவது ஒன்று உண்டு ;
உன் தொண்டர்கட்கே
அன்பு உற்று இருக்கும்படி, என்னை ஆக்கி அங்கு
ஆட்படுத்தே. 107

<i>inbu uttra</i>	<i>sheelatthu</i>	<i>iraamaanuja !</i>	<i>yenrum yevvidatthum</i>
ecstatic	good - natured	Sri Raamaanuja !	always all over

<i>yenbu uttra</i>	<i>nōi</i>	<i>udaldhōrum</i>	<i>pirandhu irāndhu,</i>	<i>yeṇ āriya</i>
hidden-in-bones	diseases-	in the bodies	being born	living
	affected			countless

<i>thunbu uttra veyyinum</i>	<i>shollu vadhu</i>	<i>onru</i>	<i>undu, unn thondarhatke</i>
undergoing - suffering	end up, to proclaim	one thing	for your devotees

ānbu utturuṛukkumpāḍi, yennai aakki angu aatpaḍutthē (107)
 as a devotee to - be me render those (and make me)
 (me) devotees their servant

You Raamaanuja. sweet nature and ecstasy personified! I have one request, that is, even if, through countless painful births and deaths, I pass through this disease-affected 'cage of flesh and bones', you please see to it that at all times and at all places, I get absorbed in having/showing bhakthi and serve the holy feet of your devotees.

Even if I am born in this world with 'Prakrithi vaasana', through them I should have the memory of this experience throughout. Such memories should enable me do kainkaryam to those who are doing service to you 'all times through', he longs. He feels such service is superior to doing kainkaryam to the Lord at Paramapadam.

Recounting the episode of Gadhya Trayam on Panguni Uththiram Amudhanaar talks about the togetherness of the divine couple as being Paratattva (reality) and Sri Raamaanuja's contribution of Vishishtadvaita (Tattva, hita and Purushārtha).

* ಅಜ್ಜಯಿಲ್ ಪಾಯ್‌ವಯಿಲ್ ತನ್ನರಜ್ಜನ್, ಅಣಿಯಾಹಮನ್ನುಮ್
ಪಜ್ಜಯಿ ಮಾ ಮಲರ್ ಪ್ಪಾವೈಯೈ ಪೋತ್ತದುಮ್, ಪತ್ತಿ ಎಲ್ಲಾಮ್
ತಜ್ಜಯಿದೆನ್ನತ್ತ ಘೈತ್ತು ನೆಇಣ್ಣೇ ! ನಮ್ ತಲೈಮಿಶೈಯೇ
ಪೊಜ್ಜಯಿ ಕೀರ್ತಿ, ಇರಾಮಾನುಶನಡಿ ಪ್ಪೂ ಮನವೇ

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அங்கயல் பாய் வயல் தென் அரங்கன் அணி ஆக மன்னும்
பங்கய மாமலர்ப் பாவையைப் போற்றதும், பத்தி எல்லாம்
தங்கியது என்னத் தழைத்து நெஞ்சே ! நம் தலைமியையே
பொங்கிய கீர்த்தி இராமாநுசன் அடிப் பூ மன்னவே. 108

am kayal paai vayal thennarangan ani aahum mannum
cute fish jumping Sri Ranganaatha attractive chest residing

<i>pāngaya</i>	<i>maamalar paaveyei</i>	<i>pōtradhūm,</i>	<i>patthi yellaam</i>
(in the) lofty	lotus flower - residing	take refuge and	all-devotion
	Sri Mahalakshmi	pray	

<i>thangiyathu</i> (in you) located	<i>yenn dh thazaitthu</i> so - complete	<i>nenje !</i> my heart !	<i>namtháalai mishaiyē</i> on our head
<i>pongiya keerthi,</i> widely spread greatness,	<i>iraamaanujan</i> (in) Sri Raamanuja's	<i>ádippoomannavē</i> lotus feet permanently	(108)

O my heart! complete devotion and greatness characterise Sri Raamaanuja! If his holy feet were to adorn our heads permanently, we should seek refuge in lotus-dwelling Sri Mahalakshmi who has made home in the attractive chest of Sri Ranganaatha who is reclining on the serpent in Sri Rangam surrounded by the (Kaveri) watered - fields where cute fish keep jumping up.

Various forms of bhakthi like sravanam, keerthanam etc. lead to bhagavath - bhaagavath - aachaarya devotion, and to achieve this we should have bhakthi in the lotus feet of Sri Raamaanuja and we should pray to him. Even more pronounced is the result of our prayer to Sri Mahalakshmi since 'phalam' is guaranteed when we pray to the Goddess, Sri Mahalakshmi.

Amudhanaar does mangalaashaasanam to the Lord with Sri Mahalakshmi and all his bhakthi converges in his heart to declare the 'phalam' of seeking "Their kataaksham" (merciful attention).

Srimathe Raamaanujaaya Namaha

Sri Rasthu

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